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The Unity of Knowledge
The Church and Psychoanalysis
Have the Stars Meaning?
Politics of the Death Penalty
The Unauthorized Bible
William Valentine Kelley
Appearance and Reality

(FULL CONTENTS INSIDE)

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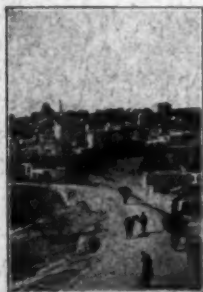
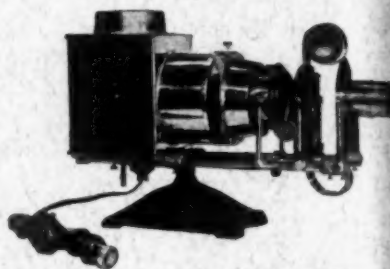
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WHO'S WHO IN THE REVIEW

THE frontispiece in this issue is from a photograph of WILLIAM VALENTINE KELLEY, for twenty-seven years the editor of the METHODIST REVIEW. His full Who's Who will be found in the Editorial Department.

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William V. Kelley.



METHODIST REVIEW

MARCH, 1928

THE UNITY OF KNOWLEDGE¹

MICHAEL IDVORSKY PUPIN

New York City

OUR knowledge concerns three distinct worlds, (1) the physical, that is, the external world, (2) the world of consciousness, the internal world, and (3) the spiritual world.

Consider first our knowledge of the physical world. Our modern knowledge of the physical world started about four hundred years ago, when Columbus discovered America, and Copernicus invented his astronomical system. Both happened at about the same time. An Italian discovered a new continent, when a Slav discovered a new universe. Yet we hear of Columbus every day, but we never hear of Copernicus. The Slavs cannot compare with the Italians in matters of publicity.

The first period of our exact knowledge of the physical world started with Galileo, about 1600, and ended with Newton, about 1700. They established the laws of motion of material bodies. This is the foundation of our exact knowledge of the physical universe. Newton's laws of motion are of childlike simplicity. The planets obey these laws and move with a precision which no mechanism constructed by the hand of man can ever expect to reach. Knowledge, discovered by the efforts of Galileo and Newton, presented to us the physical universe as a beautiful cosmos, a structure of simple law and beautiful order.

Then came the second period in the development of our knowledge of the physical universe, the knowledge of the universe revealed by the motion of electricity. This period started with Franklin and may be said to have ended with Michael Faraday a hundred years later. It started soon after Newton's death with Franklin's famous experiments in Philadelphia and ended on Christmas eve in 1831, when Faraday discovered the principle of electromagnetic induction. A new branch of physical science then came into existence. It was founded upon laws of childlike

¹[An address made extemporaneously before the Methodist Preachers' Meeting in New York City, January 9, 1928. From a revised stenographic report.]

simplicity very similar to Newton's laws of motion of material bodies. What do they tell us? They tell us that electricity moves with a precision such as no contrivance made by the hand of man can ever expect to reach. This electrical motion also is a cosmos, a creation of simple law and beautiful order. Everything we see to-day in the line of electrical invention—electric lighting, electric power transmission, the telephone, the telegraph, and what not—is the application of that simple science created between 1746 and 1831. Franklin and Faraday are the two great patron saints of that science. One started as a printer's apprentice, the other as a book-binder's apprentice; neither had a college education, but they had extraordinary native *genius*. This period furnishes one of the most remarkable chapters of history. How much do we hear of this chapter? Some of you probably heard of it for the first time to-day. But all of you have heard of the great wars of Napoleon, of Louis XIV, and of the great field marshals who gained glorious victories in the many wars with which humanity was cursed. Our books of history speak of the wars and of the generals who conducted them, but are silent on the subject of the great men who were servants of mankind, and created things for the benefit of mankind, like Franklin, Faraday and other scientific discoverers. Who can speak of the achievements of Galileo, of Newton, of Franklin and of Faraday without spiritual and intellectual exaltation?

Now I come to the third period. Just as the first period created the science of matter in motion and the second gave us the science of electricity in motion, so the third studied the motion of heat energy from places of higher to places of lower temperature, and of radiation, that is the motion of the energy of light from places of higher to places of lower temperature. This period started over one hundred years ago with Sadi Carnot, whose father was a general in Napoleon's armies. The son cared nothing for military affairs but cared a great deal for the eternal things of science. At the age of twenty-six he made one of the greatest discoveries ever made by a man of his age; he was a *genius*, a creative *genius*. What did he discover? It was this: Heat energy moving from places of higher to places of lower temperature can be transformed into mechanical power which can be employed in the service of man; the law of this transformation is Carnot's law. Whenever you drive in an automobile, enjoying the beauties of nature, remember that it is the heat moving from higher to lower temperature which is driving your motor in accordance with Carnot's law. This fundamental law has been and is employed to-day in all designs of mechanisms which transform the energy of heat into mechanical work, the servant of mankind, driving things, like automobiles, steamers, trains, airplanes.

Now comes the fourth period of our study of the physical world; it is the study of organic life. We pass now from the inorganic to the organic physical world. Let us consider the broadest meaning of organic life. Broadly stated, organic life in its purely physical aspect is organic growth. The science of organic growth can be briefly described as follows: The cells are supplied with energies of light, heat, and with chemical energy coming from our food-stuffs; these energies are transformed by the activity of the cells into definite structures. Here we have a transformation of the inorganic energies into definite organic structures, performing definite functions. Such a result is a cosmos; the transformation is a process which, as far as its physical aspect is concerned, is simple law and beautiful order. In every department of human knowledge concerning the physical universe, we see, therefore, the operation of a simple law, resulting in a beautiful order.

But now comes a strange revelation of modern science. It is the revelation that matter is granular in structure, consisting of tiny atoms and molecules; that electricity is granular, consisting of tiny negative electrons and positive protons; that organic structures are granular, consisting of tiny cells, in each cell a nucleus, and in each nucleus (which often is only one thousandth of an inch in diameter) a galaxy of parts. The number of separate organic units in each nucleus is comparable to the number of the visible stars in the heavens. Atoms, molecules, electrons, protons, and the molecules of life, that is, the tiniest units of physical life, are revealed by modern science as the tiny fundamental units of the physical universe. But each of those tiny granules, in the inorganic as well as in the organic world, is practically an autonomous unit: that is, when unguided it pays little attention to the activity of its neighbors. What is the result? It is this: The heat energy of a hot body, the energy of molecular random motion, is a chaos. Random motion is a chaotic motion. Light energy is a chaos because it originates in the random motion of electrons and protons; chemical energy manifests itself through the random activity of atoms, and therefore it is a chaos. The fundamental, the primordial, energies which keep the physical universe going are therefore chaotic. This is not a mere mode of speech; it is a scientific fact, just as well established as any other well-established scientific fact.

There must be something in the universe which transforms that chaos into a cosmos, because, as I have already pointed out, the motion of planets around the sun is a cosmos, a process guided by a simple law and beautiful order. Individual electrons have a random motion of their own and yet in the ordinary everyday electrical operations they move in orderly fashion, in harmony with laws of childlike simplicity. Here also

is a transformation of a chaos into a cosmos. Heat, light, and chemical energy, all of them chaotic, are supplied to living cells and are transformed into beautiful structures performing orderly functions. Here again we have a transformation of a chaos into a cosmos, a process proceeding in harmony with simple laws and beautiful order.

These considerations can be summed up in the statement of a fundamental principle, perhaps the most comprehensive principle in the activities of the physical universe. The principle is this: There is in all primordial physical activities a transformation of a chaos into a cosmos, a transformation of a random activity into an activity of simple law and beautiful order. I call this transformation Creative Co-ordination. The meaning of the word *co-ordination* must be understood here in a perfectly definite, scientific sense. When I speak of creative co-ordination, I mean the physical process which transforms the chaotic, primordial activities from a chaos into a cosmos. This is the most general statement that we can make concerning the primordial activities of the physical forces in the physical universe.

I am passing now from the external physical world to the internal world of our consciousness. Broadly speaking, the world of consciousness is our subjective image of the external world. Let me illustrate. Here is a rose, beautiful in form, color, smell, each revealing itself to our senses as a "thing of beauty and a joy forever." The rose considered as an entity in the external world is one thing, but its picture in our consciousness is another. One is objective and the other is subjective. How does it get there? The light striking the rose is reflected and sent to my eye which transmits it to the brain. The eye is the receiving instrument; it receives the message from the rose and transmits it along the nerves to my brain. But light is a chaos, because it is the activity of a vast number of tiny electronic pulses emitted at random by the radiating body. They start as a chaos and remain a chaos until they get into my consciousness and there they are transformed into the image of the form and of the color of the rose. Nothing in this image reminds one of a chaos. Here then is a transformation of a chaos into a cosmos; the picture is the result of a creative co-ordination, a process which makes the external world an orderly and intelligible picture in our consciousness. What is the instrumentality by which this transformation is effected? We do not know. All that we can say is that somewhere between the arrival of the chaotic message sent by the rose and the image in our consciousness there are co-ordinators which make the message intelligible by transforming the chaos of random signals into a simple cosmos of form and color.

We could go on practically indefinitely, showing how the chaos of the external world is transformed into the intelligible cosmos of the world of consciousness. There is something within us which creates that beautiful world of our consciousness. We call it our soul. We cannot describe it in dynamical terms but we can say that it is the instrumentality which has the power of transforming the chaos of the external world into the cosmos of our internal world, the world of consciousness. That creative element in us is just as certain as anything that comes within our knowledge. In other words, the first attribute that man from time immemorial has associated with his soul is its creative power. I do not say that the soul of man alone can do that. The souls of animals can do it to some extent, but there is one thing that animals cannot do that man can do.

As soon as man had reached the intelligence that within himself there was a creative soul, then he began to ask himself, "Is that the highest form of creative power?" "Is the soul of man the highest form of creative power?" In the course of time he answered: "No," when he recognized the existence of a higher form of creative power, and that is God. As soon as man recognized that there is an incomparably higher creative power than that of his own soul, then he began to worship. Worship revealed to man the existence of the spiritual world. Man worships, animals do not. Hence, we have no reason to assume that in the internal world of animal consciousness there is a spiritual world.

Human experience tells us that the worship of God is the origin of the spiritual world in our internal world of consciousness. The spiritual world implies the existence of spiritual forces, the activities of which man has studied from time immemorial. How has he studied them? He has studied them in the same way in which physical science has always studied the activities of the physical forces, with this difference only, that the study of the physical forces can be carried on in a tiny laboratory. The study of the spiritual activities was carried out in a much more extensive laboratory—the life of humanity. The study of physical forces is much more simple and is often completed in a comparatively brief period of time. From Galileo to Newton one century only passed and the science of dynamics was born. The study of the spiritual forces has been going on for thousands and thousands of years; millions and millions of human lives supplied observations and experiments. The life of each individual is a record of the activities of spiritual forces, so that the study of the spiritual forces has been just as scientific as the study of the physical forces. The accumulated knowledge of the spiritual forces has the same right to be a science as the accumulated knowledge of the physical forces has a right to claim to be a science.

It is a mistake to refer to our spiritual experience as if it were all a matter of belief and faith only. Some of it is the result of belief and faith, but much is positive knowledge; it is a science just as Newton's dynamics, Faraday's electrodynamics, and Carnot's thermodynamics are sciences. When Christ summed up the laws of the spiritual forces in the two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; thou shalt love thy neighbor as thyself," he formulated that science of the spiritual forces into a wonderfully simple science, just as simple as Newton's dynamics, Faraday's electrodynamics, and Carnot's thermodynamics; it is just as reliable and just as true as any other science. This science is Christ's spiritual dynamics. The Christian religion up to that point is positive knowledge, and not a matter of pure faith and belief. We must impress this very significant fact upon young minds and souls. Christian religion does not mean a collection of beliefs only; it has a science as its foundation. In dynamics, electrodynamics, and thermodynamics, positive knowledge extends up to a certain boundary line; after that many things are taken temporarily on faith and belief just as in the Christian religion. There is no essential difference between the two.

Summing up we can say: Physical science deals with the activities of the physical forces, the forces of the external world. Religion deals with the activities of the spiritual forces, the forces of the spiritual world. These activities of physical forces have been summed up into sciences which are, as far as we know, perfectly well founded up to a certain point. Beyond that point many things are taken on faith and belief. In the same way, in our study of the activities of the spiritual forces Christ's two commandments are the foundation of the scientific, well-established and verified science of religion. Beyond that point many elements of our Christian religion, such as eternal life, attributes of God, etc., we accept on faith.

I said to a friend of mine, a Chinaman, "The principal difference between Christianity and the religion of Confucius, or of the Hindu, is this: You people in Asia believe in God just as we do, but you do not follow us further. You think that the highest spiritual performance of man is to sit and contemplate the attributes of God. We Christians believe in that too, but we do not go quite as far as you do. We employ the spiritual forces, which our belief in God has revealed to us in our internal world, and, following Christ, we make these forces active, dynamic. Our spiritual world is a dynamic world, ruled by Christ's spiritual dynamics, just as the world of the physical sciences is a dynamic world. We do not stop at the contemplation of the eternal truth. We apply the physical forces

discovered by science to the service of mankind. In the same way in the Christian religion we apply our knowledge of the spiritual forces to the service of mankind, illustrated scripturally by that beautiful picture of Christ washing the feet of his disciples. Service is the motto of Christianity, service not only in science, in the application of the physical forces, but also in the application of the spiritual forces. That is my understanding of the Christian religion, and that understanding agrees perfectly with the religion of my Christian mother.

MANKIND AT THE CROSS

O'er Calvary's rugged brow there stands a wooden cross,
Erected there by angry man:
But not to sin compelled by plan
Divine—God never drives his child to that which causeth loss—
But raised there by maddened slaves of sin
Who cried aloud with angry voice,
"Barabbas free, but Jesus slay," oh hear their awful din!

Above the cross was placed a written scroll
That all who passed that way might see
The crime of Him they nailed unto the tree;
And in that charge might find a pleasure droll.
"King of the Jews," so ran the sentence bold;
"Not that he is a king, but did choose
To call himself a king," so cried the Jews;
But Pilate made them answer cold.

"What I have written may not be erased,
The Latin, Hebrew and the Greek
Must stand, that all who will may seek
The crime for which he on the cross was placed."
And at the cross to-day there stands a mighty throng
To read those words, and hail him King:
All peoples must his final praises sing;
All nations at the cross shall lift a holy song.

JOHN GRANT SCHICK.

THE CHURCH AND PSYCHOANALYSIS

KARL RUF STOLZ

Hartford, Conn.

DESPITE all the hostile criticism directed against it, psychoanalysis is established. Doubtless the theory and practice of psychoanalysis have been excessively extended and overweighted by extremists. No doubt much in current theories and practices of it will be discredited by further experimentation and discarded, but beyond question there will be a permanent residuum. Some of the basic conceptions of psychoanalysis have already been incorporated in respectable theories of human behavior.

Psychoanalysis is a method of discovering and terminating certain morbid states of mind. It is a procedure for delving down into the depths of human nature and bringing to the surface the dominant motives and the past experiences which have created them. At first psychoanalysis was restricted to the cure of hysteria but it has been extended to the interpretation of such phenomena as artistic creations, dreams, humor, fairy tales, folklore, and mythology.

It is only within recent times that the confession experience which is the core of the psychoanalytic treatment has received scientific study and definition. Freud's clinical investigations have convinced him that the cause of hysteria or obsessional neurosis is invariably a repressed idea at variance with the social and æsthetic ideals of the patient. The irritating impression, which together with the feelings that accompany it, has been called a complex, lingers actively in the unconscious and is repelled whenever it seeks to emerge into clear consciousness. Within the domain of the unconscious the incompatible and discordant force creates a pathological disturbance. It affects the self somewhat as a foreign substance in the eye irritates. The perturbation expresses itself in characteristic symptoms of psychoneurosis. By a process of psychoanalysis the patient permits the pernicious influences to reveal themselves openly. Once discovered and understood the vexatious elements lose their power to distract the patient. The process has been called the "talk cure." The sinister force, thus recognized and released, is sublimated, that is, it is given an outlet in agreement with the ideals of the patient.

Shakespeare grasped the plight of the person plagued by hysteria

and vividly described the condition in the question which Macbeth asks his consort's physician:

"Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain
And by some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

Freud's experiments and observations have led him to conclude that the morbid and neurotic disorder is the product of a conspiracy of three influences: suppressed impulses, trends originating in childhood, and the sexual impulse. Most of our inhibited urges simply die, it is only the exceptional one that becomes an irritant. Strong opposition has been aroused by the importance which Freud attaches to sex, although he has been staunchly defended by psychoanalysts like Jones and Brill. Jung, who heads a rival school, posits a general life force of which the sexual urge is one mode of expression. Adler, another prominent psychoanalyst, makes a sense of power rather than sex the primary force. Pfister, one of the most careful students of psychoanalysis, while conceding much to Freud's contention, raises objections against the derivation of the whole of the mental life from sexuality. His clinical researches indicate that the feeling of intellectual or moral inferiority is in some cases a determinant of neurotic suffering. No doubt sexual proclivities have been read into young children by ardent Freudians. Some psychologists go so far as to declare that there is no sexual life at all the first four years of childhood. While the sexual impulse from its initial stage is an effective motive force, it is not the only primary drive in human nature. There is more than one arrow in the quiver of man's psychic equipment.

With this brief statement of the nature of psychoanalysis as a clinical process and of conflicting theories of one or two salient features we proceed to contributions which the church may appropriate.

I

In the first place psychoanalysis throws a flood of light upon the structure and function of religious confession. That the New Testament commends confession is evident from certain passages. James in his epistle (5. 16) exhorts the people to confess their sins to one another and to pray for each other that they may be healed. He senses a connection between religious confession and the cure of disease. John, in his first epistle (1. 9), declares that if we confess our sins God is faithful and righteous to forgive us and to cleanse us from all unrighteousness.

In the undivided church the confessional was the product of a process of growth. At first the penitent confessed his sins to the company of believers. In the course of time the religious leaders acted as confessors. Secret auricular confession was not made a law of the church, however, until the early part of the thirteenth century. It has continued from that time to this as a constituent element of the Roman Catholic system.

The Catholic is obliged to go to confession before taking communion. The officiating priest gives the confessing sinner two things: absolution and the obligation of penance. Having heard the confession and being satisfied with it the priest says, "I absolve thee." Of course the Roman Church teaches that the priest has power in himself to forgive sin. It is supposed that Jesus himself conferred upon Peter the keys of human destiny. Peter's successors are said to have inherited his unique power of absolution. It is assumed that also in John 20. 21-23 authority is given the Roman priesthood to pardon iniquity. In this passage Jesus breathes upon his disciples and sends them forth, affirming that those whose sins they remit are actually forgiven and those whose sins they retain are actually unforgiven. That both of these passages are susceptible of a different interpretation is strenuously denied by the Roman Church. In the second place, the priest imposes penance. Quite early in the history of the confessional the payment of a sum of money was regarded as a satisfactory substitute for the appointed penalty.

We know to what abuses this practice led and how Luther forcibly reacted against them. In fact the entire system of indulgences fell under Luther's condemnation. He controverted it for several reasons. He was opposed to it as a source of pecuniary gain. The torture of conscience of the individual laying bare his intimate sins further aroused Luther's disapproval. The conduct and demeanor of many confessors proved offensive to him. But he did not reject the confessional itself. On the contrary he recognized no one as a Christian who withdrew himself from it. But Luther seriously modified the fundamentals of the Roman doctrine. In the first place while he used the formula, "I forgive thee," he did not contend that it was in him or in any other person to absolve men. He taught that God forgave the penitent sinner and merely announced his forgiveness through the lips of the confessor. In the second place, he rejected penance as a regulated series of penalties. Furthermore, he held that one could obtain absolution from a Christian lay brother as well as from a priest. Luther used the term confession in a rather wide sense, including in it the prayer for mercy and the humble confession to God.

Later, toward the close of the seventeenth century, individual confession in the Lutheran Church was in large part replaced by the general or congregational confession. The congregation as a whole confessed their sins before taking the communion. Rituals for the administration of the Lord's Supper in all leading Protestant denominations and branches of the church include the confession of sin in some form. In the light of psychoanalysis we can see that the more evangelical forms of Protestantism in their general reaction against institutionalized confession have been guilty of pouring out the child with the bath water.

In passing, the value of the Catholic confessional may be suggested. Protestantism has yet much to learn about this means of grace. For centuries the confessional has survived and afforded the adherents of the Catholic Church a release from inner tension which has been held in contempt by Protestants. It is not necessary to accept the Catholic doctrine in detail in order to appreciate the function of the confessional. Protestants have held a position which has on the whole been short-sighted. They have sacrificed too much of positive religious worth. The Protestant pastor may serve his constituency as confessor without assuming all the powers and prerogatives which his Catholic co-laborer claims.

Not that the Catholic confessional is perfect. In some respects it is manifestly defective. As an ecclesiastical instrument it manifests a tendency to focus attention upon the guilt rather than upon the inner origin of the wrong confessed. Generally it is content with a cursory examination and does not probe to the source of the evil. Again, as a compulsory exercise it creates resistance to the disclosure of hidden but dynamic experiences. Moreover, it has been unscrupulously used to repress personal freedom of thought and action. In spite of its limitations the Catholic confessional does untold good as a purifying and hygienic process. The Protestant pastor conducting a confessional to which people may freely resort may conserve what is of value in the Catholic system and add to that other items from the wider field of psychoanalysis which have been sufficiently tested and found serviceable.

Unconfessed and unforgiven moral lapses, haunting questionable desires, secret temptations create a breach in the religious consciousness which only confession and amendment, if that is possible, can heal. The eruptive mental states may display themselves in distorted forms which to the untrained observer seem to be at the farthest remove from the person's religious sentiments and persuasions. Doubtless many cases of neurosis have their genesis in experiences associated with the religious life. Unburdening himself in confession, rehearsing vividly and with emo-

tional excitement the details of the experience which has become a point of tension within him, the person finds relief. Conscience sits in judgment and the discordant elements become conscious and amenable to the will through confession. Many evils confessed perish in the intense feeling of moral repugnance which accompanies the confession. Others require prayer for their complete eradication, or for their transmutation into activities of higher ethical value. When the confessed experience is a mere memory, is a thing of the past, its mental reinstatement is sufficient to purge the self and to restore its equilibrium.

The question may be raised, "Is it not possible to confess our shortcomings solely in order to avoid the consequent penalties and to resume sinning with impunity?" That confession is actually often a mere form, an exercise without moral meaning, cannot be denied without protest. The relief which an impenitent soul derives from the confession is the relief which proceeds from the technical and formal compliance with an accepted requirement. It should be affirmed with all possible emphasis that insincerity effectively blocks the accomplishment of the fundamental purpose of the psychoanalytical process, which is the eradication of the confessed evil itself.

The general practice of psychoanalysis in the cure of disease demonstrates conclusively that the psychoanalytical treatment is of no avail in the cases of those who do not at heart desire a cure. A wife who is pampered as a patient and as such is relieved of burdensome duties; a man who derives an advantage from his neurotic incapacity for work, such as an insurance indemnity; a school boy who would escape the routine of the schoolroom by the aid of a mentally induced pain are all outside the pale of successful psychoanalytic treatment. Similarly, a person who at heart clings to evil for some fancied advantage does not receive the full value of the confession. No confession is a true confession unless it is made by one overwhelmed by the consciousness of sin and guilt, by one truly penitent and brokenhearted and sincerely desirous of restoring severed relations with God and man. The shame and humiliation of revealing shortcomings and failings which should never have occurred make it exceedingly difficult for the sensitive soul to regard confession as an easy escape from the consequences of misdeeds.

Protestantism, as has been stated, has yet a great deal to learn about the structure and function of religious confession. As it is most members of the Protestant church, when they wish to unburden themselves, consult the lawyer or the physician. Lawyers and doctors hear many confessions and, it should be gratefully acknowledged, are able to relieve many

of their clients or patients. Nevertheless, religious and moral perplexity can best be dealt with by the intelligent and sympathetic pastor. Some men are undone because they have doctrinal difficulties. Many a man is struggling under a load of trouble which could be lifted by the advice and assistance of wise and expert religious leaders. Ministers should regard it as an essential of their pastoral relations to display such an attitude of friendliness and concern that people of their own accord will confess to them.

II

Furthermore, religion in its organized form can materially assist in the cure of diseases caused by suppressed and pernicious impulses. Some of the symptoms of neurosis which have been banished by the psychoanalytic treatment may be tabulated as follows: twitching of muscles of cheeks, tic of eyelid, increase of asthma, dumbness, stuttering, writer's cramp, paralysis, swollen lips, skin eruptions, itching of scalp, buzzing in the ears, neuralgia, dimness of vision, deafness, pains in arms, legs, back, shoulders and stomach, and visual, auditory and tactile hallucinations. It is a matter of record that such manifestations often occur in connection with the religious life. In such instances pastoral care facilitates the cure.

Christian Science and kindred forms of faith healing, effective as they unquestionably are in the cure of many nervous disorders, focus the attention entirely upon the idea of health. Doubtless in the majority of such cases it is wholly advisable to ignore the symptoms of disease and to promote the positive and constructive conception of health. "Day by day in every way I am getting better and better" is a formula which can be applied to a large group of functional ailments with astonishing effect. Nevertheless, derangements coming under the head of hysteria cannot be cured by ignoring them. The cause of the disturbance must be liberated from the unconscious, thoroughly scrutinized, and judged. One must produce the root-cause. The power of suggestion may check the symptoms of hysteria for a season and gloss over the sufferings temporarily, but obsessional neurosis itself is not curable by suggestion alone. The application of Christian Science and similar types of faith cure to psychoneurosis is followed by relapses. In order to be permanently cured of such a disorder the patient must become conscious of the seat of it and face it openly and frankly.

Many people are physically diseased because they are morally diseased. Many others are sick because they are theologically confused rather than morally guilty. Many a soul suffering bodily pains could

be cured if it could discuss its condition with a sympathetic person. John Wesley in an entry in his diary recounts a visit to a woman who had a severe abdominal pain. She had been given drug upon drug by her physician, who did not in the least comprehend the cause of her indisposition. Wesley discovered that the woman was ill from grieving over the death of her son. What she needed was the comfort and consolation of the ministry of the church, which Wesley promptly supplied, to the immediate relief of the sufferer. There should be close co-operation between the clergy and the medical profession. Ministers should be pressed into service by medical men wherever prayer and confession and religious instruction are indicated as remedial agencies.

Jesus said to the woman healed of the issue of blood, "Thy faith hath made thee whole." I like that little word "whole." The personality hampered by base impulses, morally depressed, anxious, and fearful, far from being whole, is torn, distracted, divided, broken. The personality achieving unity and poise, freedom and relaxation, joy and creative enthusiasm, is whole. It is significant that the "cure of souls" is enjoined upon the minister of Christ. The Christian faith both as a philosophy of life and as a program of living possesses therapeutic values which the minister in co-operation with the Christian physician should exploit to the healing of the bodily and moral infirmities of men.

III

Psychoanalysis makes important contributions to our understanding of the function and technique of religious education. Freud insists that neurotic disturbances which proceed from mental causes invariably have an infantile history. He contends that every neurotic symptom traced to its secret source brings to light a critical incident of the first four years of life. We may not agree with Freud that such is always the case. There is no doubt a continuity in the life of the individual from birth to maturity but as life proceeds new interests and forces are developed which are among the several determinants of outlook and conduct. It is of course hard to distinguish childhood proclivities from later governing developments.

Nevertheless, the intimate relation which exists between childhood experience and adult reaction is significant. It is impossible for the adult altogether to transcend the child he was. It is a matter of common observation that old people, persons seriously ill, and persons who are hopeless and thwarted in their endeavors and ambitions occupy themselves much with the early years of life, seeking a solace and compensa-

tion in the hallowed memories of childhood days. It is not to be denied that the life of childhood is preserved in an active state in the adult disposition. The religious forces which impinge upon the child may be adopted and developed later by choice. Horace Bushnell anticipated the psychoanalytic interpretation of religious experience when he wrote that Christian conversions or transformations are the restored activities and more developed products of the spiritual properties and affinities of childhood. Psychoanalysis has given the bearing of early religious impressions upon adult religious experience a deeper meaning.

Psychoanalysis reveals the strategy of preventive measures in education. For example, the child should be guarded as much as possible against nervous shocks. Neurotic behavior in adults is often traced to emotional shocks sustained in childhood. A man of forty years reports an abnormal dread of snakes although he realizes that no poisonous serpents infest the region in which he lives. The mere mention of a snake fills him with horror and terror. At night he is often visited by dreams in which he is frightened and attacked by snakes. Most men have a feeling of repugnance for snakes, but this man's aversion is abnormal. Fortunately he is able to account for his phobia. When he was a small boy an older schoolmate threw a rubber snake over his shoulder, which prank so frightened him that he was ill for several hours. Often such a disturbance occurs when the child is too young to remember it, but the shock holds the child in remembrance and to an amazing extent shapes and colors his life to the end of his days. Fear, as a chief persuasive to early piety, should be cast out by love.

The refusal of parental affection and recognition to the child is likely to lay the foundations of a neurotic disposition. The desires and confessions of the child should be heard. Not that he should be treated with debilitating tenderness. Jacob's preferential treatment of Joseph developed a superiority complex in Joseph and such a state of resentment and hostility in the brothers that they sold Joseph into slavery to get rid of his noxious presence. No preference should be shown for the child of one sex over the child of the other by either parent. The preference of the mother for the son or of the father for the daughter may eventuate in an unwholesome attachment. Partiality is as injurious as lack of devotion.

When friction exists between parents the emotional life of the child is likely to become abnormal. The child feels that he should take sides in the conflict between the parents and to his own future detriment experiences excessive hate, love, and jealousy. When the child is thus overstimulated neurotic disorders are a probability.

The child should be gradually emancipated from his parents. Recently a freshman in an institution of higher learning in whom a dependence complex had been created and fostered by close parental supervision and control actually committed suicide in a fit of helplessness and despondency. As the relation of dependency upon parents is progressively relinquished the boy or girl should increase his or her associations with other persons and in due time become both a self-reliant and contributing member of society. The one and only child, subject as he is to peculiar dangers, requires special care and even heroic treatment.

Corporal punishment, to instance an extreme form of discipline, frequently fails to accomplish the purpose for which it is administered and succeeds only in embittering the child and in arousing in him a secret but violent antagonism against his tormentor. Furthermore, the unexplained application of physical force is likely to entrench evil tendencies the more deeply and firmly. Discipline by violence is irrational and should be administered only as a last desperate measure to protect the child against himself or to conserve the imperiled rights of society. A lover of horse-flesh once remarked that he had never seen a balky horse which had not been maltreated as a colt. Was Saint Paul moved by depressing memories of his own childhood when he exhorted fathers not to provoke their children to wrath?

Reasons for prohibitions should be submitted to the child. To proceed upon the assumption that the child ought to refrain from this or that on the ground of mere parental authority is to violate the fundamental rights of the child as a person. For example, the wise father who is anxious lest his son become addicted to cigarette-smoking will lay before the youth the reasons why such bondage is deleterious. A mere prohibition is likely to arouse in the boy an irresistible Freudian wish for that which is forbidden. The teaching of the consequences of wrong doing together with the offering of a reward for abstaining throughout the critical period of immaturity will accomplish more than the assertion of paternal authority or threats of violence. The possibility of unethical choice as a necessary peril of living should likewise be recognized by parents and teachers.

The psychoanalytic principle of sublimation should receive intelligent application in religious education. Human nature includes raw materials, both inherited and acquired, which can and should be refined and socialized. From wild animals and plants man has derived types which are serviceable to himself. Dogs are reclaimed wolves or jackals, and cabbages and carrots are cultivated weeds. Left to themselves or

relegated to the state of nature, domesticated animals and plants either perish or revert to the original stock. By that supervised process of the revision of experience which we call religious education primitive human impulses and instincts are converted into social and ethical forces.

The impulse to fight should be expressed in such constructive activities as the conquest of nature for human ends, the elimination of disease and poverty, and the reduction of the manifold evils which hamper and debase mankind. Hunger should assert itself not only as a desire for the needful food for the body but also as a desire for knowledge and goodness. Fear in the religious sphere is to be converted into awe of and reverence for the sacred and morally exalted. Anger, so far from being permitted to discharge itself in the wanton destruction of property or life, is to be socialized, to be transformed into ethical fervor and zeal for justice. Self-regard is by a process of direct refinement to manifest itself as self-respect which is above the petty and sordid. These and other fundamental human traits and drives, whether part of our organic inheritance or the resultant of social interaction, should be neither suppressed nor eradicated but disciplined and directed in accordance with the precepts of Christianity.

The Christian religion would preserve the self from undue anxiety, melancholia, and other neurotic conditions. Psychoanalysts refer to the increase in neurosis which follows a general decline of religion. Students like Pfister show that security, strength, ethical achievement, and mental health are all involved in the theory and practice of the Christian faith. Christianity exalts love. It teaches that love should move in three directions—toward God, one's self, and one's fellow man. In loving God the believer clings to the heart of the universe. Uncomprehended by others, the hungry heart is refreshed in the love of God. A God of love as the world ground is both a theoretical and practical necessity. He is not austere and fearsome. The child should be taught to consider him as father, friend, and protector. Again, man is to love his neighbor as himself. He is to preach and to apply to himself the gospel of self-respect. He can have no adequate appreciation of his fellow man if he fails to recognize his own intrinsic worth as a person. When he loves others less than he ought to love himself he is outside the kingdom of God. In addition, Christianity is a religion of social obligations. It regards the fraternal relation of justice and mercy as the divine will and command. Such a type of religion which expands and completes itself in these various modes preserves the self from one-sidedness and morbidness, and keeps it balanced and wholesome.

PSYCHOLOGY FOR MORAL AND RELIGIOUS EDUCATION

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THERE is a tendency to-day in the field of psychology toward what is known as Behaviorism. This psychology, while having great value for use in methods of directing the learning processes, tends to retard and make difficult any great enthusiasm for aggressive character education in which there are fostered such moral values as reverence, responsibility, faith, etc. In our eagerness to make psychology a truly objective science, based upon demonstrable facts and subject to the test of experimentation, it has seemed necessary to part company with all metaphysical questions concerning life, with the result that we often place the meanings of human life upon a materialistic, mechanistic basis. It is highly probable that, by so doing, the teacher is kept from a point of view and certain evaluations which are necessary for successful results in the field of character education. Behaviorism has certain values, but is incomplete in itself and inadequate.

This seems to be one of the leading problems to-day in the minds of those who are working in the field of moral and religious education. There are those who say that if the viewpoint of the behaviorist were strictly followed we would have a society which would be entirely lacking in those finer appreciations and objectives of life, and the whole of our built-up social structure would fall like a house of paper or clay. Sufficient has been written to give us a general basis upon which to work in determining the weakness of behavioristic tendencies in psychology for character education, and what additional conceptions are necessary for any complete educational system. Such scholars as Watson, Woodworth, Thurston, Dewey, and Kilpatrick give us the viewpoint of the behaviorist, while such writers as Calkins, Bentley, Buckham, and Hocking provide us with an evaluation of life and its processes, in what they call the psychology of self, idealism or personality. These two points of view will be analyzed and conclusions drawn from this analysis.

The criteria which will be used is the goal of character education as generally conceived by educational leaders.

Character, according to Rojet, is in-being, inherence, ego, essence, constitution, capacity, endowment, structure, or we may say it is what we potentially are. Character education means, therefore, the drawing,

out, development, growth of that which is already present or of that which makes us what we are. What we are is being generously told us these days by psychologists. Thorndike says that the three terms, reflexes, instincts, and inborn capacities divide the work of naming unlearned tendencies. A typical reflex, instinct, or capacity as a whole includes the ability to be sensitive to a certain situation, the ability to make a certain response, and the existence of a bond or connection whereby that response is made to the situation. The basis of intellect and character is this fund of unlearned tendencies arrangement of the neurones in the brain. Chapman and Counts, in "Principles of Education," say that through habits of action, feeling, and thought is character formed and expressed; in the last analysis the mechanisms which determine character are habit mechanisms.

It seems from such statements that character education is the end of all education, and is not something apart from it, which may or may not be tacked on at the pleasure of the teacher. It seems, however, that while this may be true, we are in the habit of thinking of character especially in terms of its social implications and values. The present interest in character education is based upon the desire for unity of society which makes for social progress and the chief objective is the development of socially minded personalities. It is because of this fact that character education may be said to be incomplete until it includes moral education and it is this fact that leads us for a search for that which will be most effective in developing the highest and most effective form of moral living. The great German idealists, Fichte and Hegel, say that the end of education is the formation of moral character. It is well, therefore, for us to note the nature of moral education and its specific needs.

Moral education is that education that makes for right living, that best adjusts the individual for life in the group as justice, fair play, and goodness. Its sentiments are such as respect, regard, consideration, courtesy, deference, reverence, veneration, and approbation. Moral education may be said to be that education which will cause a person to live a life of active good will toward his fellow men to the point of sacrifice. Moral living, especially in a democracy, implies a willingness to obey, to conform, and an ability to initiate in the welfare of the group, even to the extent of the control of natural instincts and capacities. This implies the ideas of duty, responsibility, and obligation. Experience seems to tell us that moral law in the social realm is after all only the law of all the universe applied to social relationships. The same mind that controls the action of the universe, apparently with that feeling and volition, and brings into effect the universal moral law must have a relationship to our

part of the universe and, therefore, should be taken into consideration in any system of moral education.

There are two factors, therefore, involved in moral education. First, the person being educated must be thought of as having ability to develop moral capacity to be causative, creative, and, therefore, morally responsible. That is, his moral education points in the direction of a place in his development of personality where he is no longer subject either to his own instinctive basis of action, or to the stimulation of his social environment, but as a free, independent, self-controlled individual he may direct his own moral life for the good of the group. Second, the person being educated should be related to the source of all moral law; taught to discover that which is best, to reverence it as supreme, and to conform to it for the good of the group in which he claims membership.

These values are especially emphasized in a report of a Committee on Character Education of the National Education Association which says, "The goal of character education is 'social progress and the development of personalities.'" According to this report the kind of personality that is sought for in character education is found in a personal "response to ideals such as truth, goodness, beauty, sometimes designated as God, or the Divine." Furthermore, faith in and reverence for a power that makes for righteousness "must be developed, and it must further include love of fellow men, at least to the extent of cultivating good will toward all mankind." "The chief objective for character development," further states this report, "includes habits and attitudes in connection with social situations which include men and God and ideas that are true and good."

With this point of view as to the objectives of character education, our problem is the adequacy of much of our present educational psychology which limits what man is to neurones with hereditary tendencies of action and excludes all philosophical questions as to divinity and the idea of a self or personality. We shall now examine our present psychology and see what it provides for our use.

Since about 1875, when psychology became separated from philosophy by Wundt, our psychology has been becoming more and more based on the study of objective physical reactions, especially in animal life. Darwin gave great stimulation to the study of the mind by his work with animals. Galton gave much added help by his studies in both plant and animal life, especially in the field of heredity. It was Thorndike, however, who united experimental psychology with biological interest to the laws of mental development. These early studies in a purely scientific interpretation of psychic life naturally led into, first, Structuralism, which considers mental content; second, Functionalism, which considers

the mental functions by which the organism adjusts itself in the behavior of life. At the present time, we are very largely working under the behaviorist's influence, of which John B. Watson is one of the most outstanding writers. The main thesis of this psychology, which has been largely worked out by Woodworth in his *Dynamic Psychology*, and gotten into our educational thinking by such men as John Dewey and William Kilpatrick, is as follows: "Mind is defined in terms of physiological action and emphasizes conduct in human and social responses. All human activity is made up of a stimulation, a response and an inner connection in the neurones which grows greater through each activity." According to Woodworth we have two main problems, one of mechanism and the other of drive. The first relates to "how" and the latter to "why." All motives and springs of action are in these neurones and get into action when we provide the proper stimulation in the environment. We are equipped with a whole machine shop of mechanisms for accomplishing a great variety of results. There is a native equipment common to men as to animals as well as native equipment differing from one individual to another. Closely connected with these native or instinctive reactions are the bodily and conscious states called emotions, and these also must be included under the head of native equipment. Woodworth believes that each mechanism acts as a reflex, an instinct or a capacity, and that all thought and action are founded in native equipment. The habits that we form are only for the services and expression of this instinctive equipment.

One can easily see that this psychology is wholly based on physical reactions. It does not attempt to interpret conscience because it says it is metaphysical. It rejects conscience, thought and motive and leaves the individual only a bundle of mechanism awaiting the possibility of stimulations which will through the responses of the structure cause growth of all men's natural abilities and capacities.

A slightly different point of view is given us by Thurston, who, in his "Nature of Intelligence," has tried to prove that our growth and development is not conditioned by environmental stimuli but that the inner self is the main spring of conduct and according to which the stimuli of the environment become merely the avenue through which the inner self is expressed and satisfied. The central message of this point of view is that psychology starts with the unrest of the inner self or life impulses, develops into states of consciousness which are called the effect of impulses going through the process of becoming conduct, and then into overt conduct which culminates in satisfaction and contentment of the inner self. This point of view interprets all conduct in terms of physical tendencies

seeking expression and, therefore, gives no place for personality, conscience, thought, or motive.

Most of our educational work to-day is based upon such psychological suppositions—suppositions because much of the neurone theory has yet not been scientifically proven to be true. However, our present mechanistic, behavioristic basis of viewing the learning process has proven very valuable and no doubt is very near the truth. It has given to us a valuable solution of “method” and is thereby revolutionizing our educational processes. This inquiry does not attempt to discredit it as a basis of developing the physical foundation and source of personality; it only seeks to show that such a point of view concerning the ultimate nature of persons as personalities excludes such moral and social essentials as personal causation, creativeness, and responsibility, either to human or divine moral law. The teacher of moral education, therefore, should have a psychology which, while it may be less mechanistic, will be more scientific in that it adds certain values and appreciations which factually exist to our present educational psychology in a realm which, for obvious reasons, many of our psychologists are unwilling to enter.

There is a growing group of psychologists who take this somewhat introspective basis from which to depart in their explanation of persons. In Germany, they are such men as Koffka and Kohler. In this country they include Professor Mary Calkins, of Wellesley; John Edward Bentley, of the American University, Washington; John W. Buckham, of the University of California, and William E. Hocking, of the Harvard University. The thesis of this psychology, which is commonly known as the psychology of the self, personalistic psychology, or idealistic psychology, is that man is not merely a machine but a person who operates the machinery of the “bodily self.” “He is not merely a function but rather a functioner” (Bentley). Miss Calkins states, in *A First Book in Psychology*, that running through life is a continuous, persistent self which is experienced in its relationship to other selves. She says, “That God may be likened to a greater self, and that faith and belief have as their objectives the self, the human self and the God self.” Buckham says, “That it is the fact of continuity in self, regardless of physical condition, vocation or ego, that makes for moral responsibility.” He goes on to say that while it is true that there is a physical basis of life, yet there is freedom in the individual for creating both externally and internally, the latter being our great achievement. In his discussion of freedom, he shows that it is the self which through its power of self-restraining develops its own personality, for out of our animal tendencies we rise to mastery. It is the self which experiences and realizes its experiences, as

animals do not. It is the self which by means of "the power of thought and will takes control of impulses and habits so as to shape them, resulting in the value of values, that ultimate reality in whom experience becomes transvalued, the person." It has been said, "The human being presides over the conflict of his own instincts felt by him as a conflict of emotions. He presides over this conflict with intelligence and with a conflict of emotions. He presides over this conflict with intelligence and with a consciousness of power and the necessity of choice." "It is evidently this control and cultivation of instincts and emotions," says Buckham, "toward which the great moral teachers like Socrates and Jesus have set themselves. They have not been concerned with the origin and nature of our emotions, but in the way we may go about to bring them to order and obedience to the moral will. This control calls for consciousness and volition. Consciousness is the knowledge that there is a duty, it is the awareness of the moral imperative. It is at this point that the human being rises over the animal and advances in the realm of moral, personal, and the social."

This psychology does not know what the self is, but most of the writers seem to agree with Galloway that it is the unity of our states of consciousness. This unity of consciousness develops its own will or dynamic nature which may overrule the motive or drive of instincts or acquired behavior and use them for its own well-being. This unity of states of consciousness starts as a self with all the possibilities of a personality and develops through experiences out of which rise conscious states and gradually the ego, the personality, arises and is conscious of itself and other selves. This consciousness of self seems to arise out of a relationship to other selves, and this gives the basis for a reaching out after a supreme self or personality which makes for our religious life. It is the fact of development of personality in harmony with our social ideals that gives the basis for character education of a moral nature.

It is quite probable that the psychology of persons or selves may provide the teacher with the necessary dynamic for moral character education. If we are to have a society in which may reign the ideals and values of life which we have forged out of the experiences of the past because of choice and responsibility, if we are to value persons as ourselves to the point of sacrifice, if we are to learn to love and reverence the good, the true and the beautiful as related to divinity that is more than physical energy, and attempt to make them a part of our own natures, if we are to believe in a personal relationship between the members of social groups and between our own selves and divinity, that is more than a result of physical stimulation, we must think of ourselves in terms of persons who can

and do control our entire environment, including the physical mechanisms of the body. As Buckham says, "Instead of man being an animal automaton, he is a spiritual self with power over his own self and over his deeds." "The gross effect of much of our current psychology is to diminish if not remove the ground for belief in moral responsibility," says Professor Stratton. This is fatal to character education, as many have already thought who have studied Dewey's philosophy in "Human Nature and Conduct," which claims that we find the clue to the individual human being in the adjustment of his habits and impulses through the directing agency of intelligence. There can be no moral responsibility to a mechanism, however well the power of intelligence seems to discover appropriate ends for inner impulses, desires and motives lodged in neural centers. We have already stated that character education includes in its objectives moral living, right social relationships, the pursuit of the good, the true, the beautiful. It is quite evident that mechanistic behaviorism, however well it is suited to method in education and the training of skilled intellect, does not sufficiently contribute to such ends as we have to seek in moral character education. For, as Bentley says, "These must be supplemented by right attitudes and purposes, feelings and ideals, if the behavior of man shall expand into the full and abundant life. There must be a source wherein dwell the concepts of duty, ideals and values. At any rate, this much must be assumed by the religious education, and we include character education if religion is recognized as basic to moral and social values. It makes little difference what we claim to be the self or personality of man. The main thing is to accept the principle as a basis for our character education work and make personality the empirical test of life's inner creative facts as well as those of the organic and natural order."

THE RESPONSE

Unto the double glory, beautiful, divine,
Of Greek and Hebrew genius, finely sensible,
The Gothic nations, true to their heroic line,
Reached, in a single age, the height of miracle;
So wondrous the response, of flowering mind and heart,
To the blest call of Christianity and art.

BENJAMIN COPELAND.

Buffalo, N. Y.

THE CHRISTIAN LAYMAN AND THE CHANGING SOCIAL ORDER

PHILIP L. FRICK

Schenectady, N. Y.

PROFESSOR RAUSCHENBUSCH set the modern Christian Church to thinking. In his epoch-making books he uttered a mighty challenge to the church, when with brilliant power he pleaded for the Christianizing of the social order. He fervently reminded the church regarding its true mission. He zealously endeavored to awake it to its imperative task. He eagerly hoped to make it enthusiastic about the proper spirit for its sublime undertaking.

But at her best, Christianity has always recognized that its supreme mission was to be helper to humanity in every sphere of its varied life. Wherever mankind has aspirations for a better world-order, the Christian Church ought to comprehend these and to further them into blessed realization. Wherever humanity is stirred by great necessities, the church ought to be able to interpret these and to be guide into a larger life. Wherever the nation is harassed by arrogant and persistent evils, the church ought to be sturdiest friend and mightiest protagonist. Wherever mankind is blindly and sometimes foolishly groping for the light, the church ought to know how to lead into that true wisdom that means lasting emancipation. Only thus can progress be made toward civilization's sublime goal—the kingdom of God among men.

THE LOOK INTO THE FUTURE

Having achieved what it has for the betterment of humanity, the Christian Church is looking into the future. With a seriousness born of a sense of its divine mission, it is asking, "What is my specific and urgent task for this epoch in mankind's history?" Our eagerness to do just this will be impelled by our recognition that these are fateful days for America and the world. The problem of our industrial chaos is no academic affair. It is not a trifling question for the closet philosopher, or the dilettante, or the mere theorist. *The very destiny of the nation is involved.* There are conditions existent to-day in our land which, unless remedied, portend calamity and tragedy! I venture the assertion that never since the founding of the nation has there been so much of unrest

and dissatisfaction and turbulence. Our numerous and crippling strikes are convincing symptoms. The temper of the people has changed. Workers know that something is radically wrong. They feel the grind and the shame of hurtful conditions. Increasingly the fundamental questions of living become more bewildering and disturbing. Who will deny that there is being awakened a sullenness and bitterness and class spirit, and radicalism that bodes ill for our future? The spirit of violence displays itself in many and hideous forms. In all sections of the nation, strikes, lawlessness, destruction of property, defiance of public welfare. All of these find awful illustration in the tragedy at Herrin, Ill., which the courts have been unable to handle. Not a sacred principle of our republic that is not trampled upon. Even the government seems helpless to perfect an adjustment. When our former President, Mr. Harding, calm and peaceloving, proposes, for the sake of the people facing cold and hunger, some government action, a mighty labor group threatens him with revolution. Indeed, the word revolution has with suggestive frequency forced its way into certain types of addresses. With prophetic insight, recognizing the gloom ahead of us, Woodrow Wilson points out the road away from revolution. Who is so blind and foolish as not to see that we are living upon a volcano which at any moment, with a violence unknown in American history, may burst upon the nation?

CAUSE OF UNREST

Our primary concern, therefore, must be to know the causes of unrest and turbulence. Easy enough for us to say that all this is but a further evidence of the innate devilishness of human nature. Easy enough to say that traitors are opening our doors to the poison of Bolshevism. We know better! We realize that unrest and turbulence have their origin in the belief on the part of multitudes of our people that injustice has been done them; that inhumanly and persistently they have been robbed of their rights; that the present social order in so many respects is built to exploit the poor and helpless. Therefore the assertion on the part of these multitudes that they will organize into powerful unions for their own protection; that they will make definite demands; that they will fight for the regaining of their lost rights; that, if necessary to secure justice, they will smash the present industrial system!

Russia, with its abysmal ruin, ought to be a warning to our complacent and smug optimists. Let us beware! Of this I am persuaded. The unrest in America is not due primarily to the radical propagandist. Our nation, with its many ideal institutions of freedom, has never been a

favorable ground for the extremist. Our intelligent, aspiring, determined workers want justice. Whatever of turbulence there is in our nation, I firmly believe, is due largely to gross injustices somewhere; to the conviction in the hearts of growing multitudes that human existence ought to offer opportunity for happiness and general well-being. There is the conviction that from the people there has been withheld their proper reward. They assert that they have been deprived of their just share of the wealth created in this marvelous land. They feel that they have been exploited and despoiled. They have resented the creation of multitudes of new millionaires whose unholy profits in so many cases have been based upon hideous and disgusting profiteering in the very essentials of life. They have grown bitter and sullen over the knowledge that, while thousands of our young men were laying down their lives for the preservation of the nation in the day of its supreme jeopardy, many industrial organizations, at every possible corner of vantage, were plundering the helpless people. I repeat it: this sense of injustice; the belief that the profits of industry were unfairly divided; the impression that the very system of capitalism as at present conducted was designed to perpetuate an industrial serfdom—all of these underlie our present-day unrest, and make urgent demand upon the wise leadership of the church.

THE APPROACH THROUGH SYMPATHY

What must be the church's method of approach to the solution of this staggering problem? First of all the church must have deepest sympathy with all who toil and are poorly requited for their labor. We must be able to see with tender hearts the actual tragic conditions of multitudes of the poor. We dare not fail to comprehend what, in this day of exorbitantly high prices, poverty brings to its victims. Every person who is in comfortable circumstances ought to be induced, or compelled, once a year in winter time to make an observation tour through that part of the city where poverty reigns. Here is wretchedness, squalor, degradation, hopelessness, irreligion. Here are hovels overcrowded, vermin-infected, cheaply built. Here with almost sickening monotony is utter lack of opportunity for decency and refinement and spirituality and recreation. Here are sickness and hunger and exposure. Here are suffering, sorrow, disappointment, hopelessness, crushed longings, unfulfilled hopes. Have you never wondered how the actually poor have been able to live during these last few years? Have you never felt some of the helplessness and bitterness that must come into the heart of an ill-paid working-man trying to rear a family? Doctor Rainsford even before the war startled the

readers of the Outlook by an article, "What It Costs the Poor in New York City to Die." But the funeral expenses for those who die are but a part of the awful costs that ever rest upon the hearts of those who must live. No wonder that they grow restless, turbulent, an easy prey for the radical, when they bear daily the unspeakable burden of their poverty in a land where, all too frequently, superabundant wealth is extravagant, ostentatious, autocratic and unsympathetic. And just because of these conditions ought the Christian laymen to be warm-heartedly sympathetic. The charge has sometimes been brought against the church that it is indifferent to the welfare and aspirations of the lowly. That would be a fatal and unforgivable defect. If that is true, then we have failed to learn the first and simplest of the principles of our Master, who had compassion on the multitude. Our loving sympathy will be the primary exemplification of that spirit of humaneness and brotherliness for the lack of which the world is now threatened with death.

ACTIVE SOLICITUDE

Our sympathy will lead the Christian layman into a deep solicitude. He will increasingly be eager to view all problems of living from the standpoint of those who for their toil receive a return that is inadequate for their legitimate wants. He will be solicitous to see that their reasonable aspirations are properly met. These but express the longings of human beings eager to live on the higher levels and determined to remove all conditions that cripple life. Gross folly for us as Christian leaders to imagine that we have nothing to do with the fateful questions of wages, hours, housing, factory conditions, recreation, education, pensions, health. We are only decently humane when by every legitimate effort we endeavor to promote these important interests which so vitally affect human destiny. The wonder to me is that here in America our low-paid workers have been as patient and long-suffering and undemonstrative as they have been under the conditions that have at times prevailed, and with the systems of greed that all too frequently have been in power. But we cannot expect them forever to be passive, if much longer they are made to see that their fundamental interests are being disregarded. The modern church dare not play the part of the Priest or the Levite who passed by on the other side. What the hosts of the aspiring in America ask, as much as any single thing, is to know that the Christian Church is actively solicitous about their welfare; eager to see that living conditions are so altered that these hosts have at least a fair chance at some of those higher things to which the human heart so eagerly aspires.

UNFAILING DETERMINATION

Nor must the Christian layman lack in determination. Wherever injustice holds tyrannous sway over millions of our defenseless fellow-beings, he must with heroic zeal undertake its overthrow. Upon the church falls the holy duty of being the wise but merciless opponent of all social tyrannies that ground themselves in greed. The spirit of profiteering has obsessed certain sections of American business. It hides itself behind laws and customs and institutions. It pays heed to no sanctities or emergencies, or tragedies. It has "throttle hold" upon the millions whom it forces to pay. It laughs at the conscience of the nation. It brazenly declares that "business is business," and that industry is run for the sake of profits. It mercilessly announces, "Every man for himself and the devil take the hindmost." It defies the spirit of brotherhood by avowing that labor is the raw material of production, to be bought in the cheapest market. It cold-bloodedly declares that, when the wage has been set, employers have no further moral obligation toward those who in factory and mill and mine and store give their strength to create wealth.

Toward this spirit of the anti-Christ, what must be the attitude of the church? The answer is plain. Wherever there is the spirit of inhumanity and unbrotherliness it must be fearlessly attacked. Injustice engenders strife, resentment, violence, revolution! If there is injustice in wages, hours, or living conditions, the Christian layman must struggle against these. If the industrial system is animated by a money motive, he must drag this ugly thing to the light so that the conscience of the nation may recognize it and hate it. If there is such an utterly unfair distribution of the rewards of industry that the employer rolls in ostentatious wealth, while the employee agonizes in want, then the church must be the first to see and to attack. Fearlessly, wisely, lovingly we must condemn and warn and plead. We must solemnly dedicate ourselves to the holy task of building a new order in which fairness and goodwill prevail; in which the welfare of the many takes precedence over the dangerous wealth of the few; where business is organized not for the sake of profits, but for the sublime sake of service.

FAITH IN CHRIST'S PRINCIPLES

All of this we may bravely and eagerly do, because we have a calm confidence in the validity of our Christian principles. We triumphantly believe that our Christ is adequate for nation and world. We joyously affirm that his principles, if honestly applied, would at once inaugurate the age of social well-being for which the longed centuries have waited.

If there is turmoil and strife and violence, it is because the basic truths of our Master have never yet been given a fair trial in our civilization. We declare that our Christ was no idle dreamer when he preached that the goal of civilization was the kingdom of God, and when he uttered, "Seek ye first the kingdom of God and his righteousness and all these other things shall be added unto you." I rejoice in every sane theory propounded by statesman, or financier, or economist, or propagandist, as these are eagerly interested in bettering humanity. But I have the unshaken conviction that no theory of social reconstruction will have a particle of practical value unless it is grounded in Christ's principles concerning righteousness, and the supremacy of human value, and the beauty and sanity of unselfish service. Some day the church will be able to persuade this chaotic, distraught world that Christ was no sentimental visionary, but that the Golden Rule is the only basis for the Golden Age; that in order to build the kingdom of God, we must have as its citizens those in all circumstances and departments of life who have caught the spirit of our Christ.

What qualities, therefore, ought the Christian layman to possess that shall adequately equip him for his stupendous task?

INTELLIGENT INSIGHT

He must be a careful and sincere student of social theories. He must be able to discriminate between the wise and the bizarre in proposed remedies. He must have ability to explode the fallacies of visionary and impracticable schemers. He must know how properly to evaluate the worthwhile features of our present-day order, and to declare in what respect it must speedily be modified so as to become the suitable instrument for inaugurating industrial peace. He must be able with unfailing insight to detect those fatal weaknesses in radical theories which, once they be put to the test either by force or by wild political enthusiasm, would be certain to lead to chaos.

Specifically what I mean is this. Here are Socialism and Capitalism contending with each other for support and dominance. Who is to decide between them so clearly and fairly as the intelligent Christian thinker, able not merely to reason carefully, but eager also for the well-being of mankind? Extreme capitalism is cursed by a thousand iniquitous practices. We need level-headed, big-hearted men like McConnell, Rauschenbusch, Mathews, Peabody, Ward, to point out its unpardonable defects, its un-Christian practices, and its hideous consequences. We need wise men like Ely and Clow to declare the unspeakable benefit of

Capitalism when properly conducted according to highest Christian ideals. We need to know that, as a system, Capitalism may have its far-reaching advantages. Clow makes this clear when he states, "Private property is a true incentive, for it provides for the use of a man's talents, the exercise of his powers, and the moral discipline of the will. A strong, free, reliant character is not possible apart from the possession of private property." The careful student of extreme Socialism sees that it is vitiated by a score of serious errors. Even Robert Owen, founder of the Harmony Socialistic Colony, had to write, "This colony has failed because it omitted to take into account the differences between the character and conditions of men, failed because it omitted to supply that incentive for developing the best out of an individual. There are some men who receive everything and yield nothing." As Clow adds, "To intrust industry to the state is to adopt a method of impoverishing wastefulness; to enthrone an incompetent, supercilious and oppressive bureaucracy; and to throw the burdens of mismanagement and scandalous carelessness upon the shoulders of the rate payers. The early history of Socialism has made all partial Collectivism ridiculous. The later history of State Collectivism, whether by organized departments or by fully developed Soviets, has checked all but the 'wild men' in their advocacy of Collectivism. Moscow has taught them also to speak with less scornful and more guarded arguments. The capitalist may require to be restrained—and that is rapidly being carried out—but Capitalism must persist." Grateful we may well be that our Christian thinkers, passionately concerned to know the truth, have helped us to many incontrovertible conclusions.

THE NEW TYPE OF LEADER

From the ranks of the Christian laymen must come also a new type of industrial leader. If industry has been animated by hideous lust for wealth; if the success of a business has all too frequently been measured by the size of the dividends; if human values have been heartlessly forgotten in the diabolical greed for huge profits; if utterly un-Christian motives have prevailed in so many departments of our social order—all of this is due to the fact that the leaders in authority, those who set the standard and inaugurate the policies, have not been under the control of the principles of Christ. Nothing is clearer than that men who are "socially minded" must be put into leadership. Inasmuch as so large a percentage of the wealth of the nation is already in the hands of Christians, it seems foolish indeed not to place in positions of authority those who have caught the vision of a new order, and who humbly and reverently

acknowledge the sway of Christ over all the domain of human life. If this could be done, it would be impossible to run any industry on the basis of twelve hours a day and seven days a week; impossible to sanction any business that battens upon the lives of little children; impossible to permit any industry so to underpay its employees, or to overcharge the helpless public, that it can, even after watering its stock, and evading requirements of publicity, still declare an annual dividend of 400 per cent! Such pernicious practices not merely breed anarchy, they are a perpetual challenge to that new type of Christian who is thinking vastly more of founding a new social order than of creating a new brood of millionaires. Professor Jenks made the startling statement that there are twenty-four men in the United States of such great power that, counseling together and animated by highest motives, they could totally transform the existing order. To the Christian layman comes the glorious challenge to see that into places of supreme authority come men who proudly are under the dominance of Christ. Some day we shall see to it that the only man who can justly claim to be a Christian is the one who becomes so socially minded that he believes in mankind's general welfare more than in swollen fortunes.

THE CALL TO COURAGE

In a system like ours, characterized by so much ignorance and evil, it is imperative that the Christian layman have courage. Wrong rapidly becomes tyrannical. It fortifies itself behind custom and prerogative and bribery and institution. Never in all the history of humanity has it easily been dislodged. It has power to oppose and persecute. Like an evil spirit, it demands to be let alone. It threatens him who purposes to disturb it in its sway of spoliation. But unless evil is hated and attacked, never can humanity be freed from it. To do just this is the layman's difficult and hazardous task. He must not flinch. He must be willing to make a front-line attack on any one of the enemy's positions however strong the intrenchments. But all of this will require courage of the highest order. The layman will have the requisite bravery of soul only as he catches the fearless spirit of our Christ, who came to destroy the works of the devil.

Equally must the layman have courage in rectifying the errors and tyranny of those whom he is trying most to befriend. One of the tragedies of the "labor movement" is that, when it has come into power, it, like unrestrained capital, has become greedy and dictatorial. Some of the most disturbing pages of recent American history are those which record

the arrogance and abuse of power of certain labor organizations. The reason that America is afraid of putting much power into the hands of certain classes of labor leaders and labor groups is because these have become so dangerously dominated by greed, and have so dangerously disregarded others. Flagrant illustrations of this iniquitous spirit are the deliberate lowering of production; the demand for unreasonable wages; the unjust limiting of the number of apprentices; the "browbeating" of those who advocate any regulation of unions and labor activities. But all of these dangers the intelligent layman must understand, and with no uncertain voice he must declare the iniquity of all attitudes that are anti-social, because he hates greed and arrogance. His courage will animate him to oppose these whether he sees them in capital or labor, for in both they are equally pernicious and dangerous.

SANE EXPERIMENTATION

Also the Christian Church must supply to industry that type of Christian layman who, for the sake of a better world, is willing to make experiments and to test out new theories that appear to be grounded in sanity and justice. A peculiar layman he would be who would defend *in toto* our present industrial order, or who was bold enough to claim that it is not open to vast improvement. Thoughtful, warm-hearted men know the reverse. They are keenly aware that our present system is fatally weak in scores of places. To correct these ought to be the passionate desire of every Christian layman. He ought to be willing to listen to any one who advocates a sane corrective. He ought to be willing to put to the test any new plan that reasonably promises to reduce poverty, to conserve personal values, to increase happiness, and to remove some of the age-long evils. Why should not the Christian laymen make an honest tryout of "profit-sharing," or the "bonus," or "co-operation," or "joint-control," or a new basis of division of profits after a fair return has been assured to capital? The general public and the hosts of employees are eagerly waiting for such fair-minded tests to be made. If they fail, then we have gained new experiences out of which we may be guided. If these succeed, then, at least, some definite progress has been made toward peace and general welfare. Nothing can be lost, everything may be gained by these innovations when prompted by high motives. Christian men in industry ought to be the first and most enthusiastic in these social experiments that may have such far-reaching beneficial results. The more of the Christ spirit they have, the more likely they are to welcome all sane social experiments.

THE NEW DEMAND FOR HEROIC SACRIFICE

Finally, from the realm of Christian laymen must come that large group of earnest-minded men who for the sake of industrial betterment are willing to make large personal sacrifices. If the spirit of greed and exploitation is ever to be conquered; if new standards of "success" are to be set; if fairer distribution of profits are to be made; if human values are to be given precedence over financial returns; if business is ever to be recognized as an instrument for human service and not an opportunity for exploitation—then the Christian business man must be the most ready to make whatever sacrifices are necessary in order to achieve this sublime result. Immediately there would come into many industries another system of reward for labor, and a distribution of profits that is fairer to the worker. Increasingly the Christian employer would see that the first charge against business must be the cost of labor; that the reward to the wage-earner must be as liberal as possible, because upon the amount of the wage depend the entire standard of living and the very essentials of human joy. If such a readjustment and such a liberal distribution of profits mean a smaller share to the employer and capitalist, those who call themselves by the holy and exalted name of Christ may well be the first to acquiesce. They will joyfully recognize that thereby human well-being is secured and the blessed kingdom of God is established. I firmly believe that the willingness to do just these things will constitute the supreme test as to the actual spirituality of the members of the modern Christian Church.

I rejoice to believe that, despite so many grievous contradictions in our present-day social order, there is an ever-increasing group of Christian laymen passionately eager, at whatever cost, to put into practical operation the principle of brotherliness as our exalted Christ lived it and taught it. More than ever, men are awaking to the sublime sanity of Christ's teachings. Some leaders may be willing to give Christianity a trial, impelled by the haunting fear that, unless concessions are made to those who toil and think themselves underpaid, in some wild frenzy of revolution these men, who will tolerate injustice no longer, will smite Capitalism to its death and will plunge America and the world into chaos! But the eager Christian layman is different! Gladly and confidently he anticipates the establishing of industry upon a Christian basis, steadfastly believing that where this is achieved mankind will have made another glorious march toward that supreme goal of all civilization—the sublime and blessed kingdom of God!

HAVE THE STARS MEANING?

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I

IN that unique modern museum, the building of the American Association for the Advancement of Science, at Washington, one may stand before an electrical instrument, and by means of a succession of photographic plates watch newly discovered universes unroll before his wondering vision. It is as if the purpose were to make each beholder face alone the marvels and immensities of the plurality of universes among which he finds himself a waif. The poignant question forces itself upon him: *What does this plurality of universes, whose vastness is so incomprehensible and whose distances can be measured only in terms of light-years, mean?* It is this question of the meaning of the heavenly bodies which possesses most of interest—not how many more stupendous cosmic phenomena of the kind can be discovered and photographed. It is a question which, staggering as it is, must be put, unless we are to feel ourselves lost in abysmal depths of space among worlds which had better, in that case, have been left undiscovered. The question is, of course, a philosophical, ultimately also a theological one; but the fact should not prejudice an open mind against it, for it is, after all, a very human question.

II

The philosophy of *Meaning* is pressing more and more urgently upon modern thought. *Meaning*, of course, includes *value*, but it is much more than value. The philosophy of meaning is essentially idealistic, one may say personalistic, although it takes full account of the social as well as the individual mind. Moreover, it is objective as well as subjective in its implications; for the question of meaning enters into all our relationships, material as well as personal. It affects all our thoughts and feelings and acts. What do these experiences of ours *mean*—these things about us that we see and feel, these sensations that course through our bodies, these emotions that sweep over the inner life, these acts, conscious and unconscious, that we perform, these purposes and ideals that we pursue? That is an inquiry which awakens again and again in the thoughtful mind and will not be put aside. It is a question that leaves nothing out-

side of its range—certainly not those heavenly bodies that will not leave the darkness of the mind unpierced by their searching, thought-provoking insistency.

III

It takes but a glance into the history of human thought to reveal how large and how varied has been the effect of the heavenly bodies upon religion, philosophy, science, in a word upon the whole problem of meaning, both in stimulating it and in suggesting ways of meeting it. Among the natural objects that have conspired to awaken and enlarge the mind what have had greater effect than the nightly skies? If one were to name the earliest and most awakening of the sciences, would it not be Astronomy—intimately bound up, as it is, not only with Mathematics, but with the development of the power of Thought itself? Those ancient star-gazers in Egypt, Persia, Assyria, Chaldea—were they not the precursors of Natural Science? and—if Philosophy begins in wonder—of Philosophy also?

If the universe were designed solely to incite the mind to activity—to prompt wonder, curiosity, investigation, utilization, in every direction—how could it have been more successful? And in no direction does man find himself quite so filled with questioning as when he looks upward, and—"a spark disturbs his clod."

How patient and painstaking were some of the earlier observations and theories concerning the stars, how childish and negligible were others! When one finds so profound a philosopher as Plato, for example, representing the planets as living personalities, gods, his surprise is great. That other conception of Plato, of the planets as the abode of souls before they take their adventurous flight into bodies, appears much more acceptable.

IV

It has always been difficult for the human mind to conceive of the heavenly bodies purely objectively and scientifically, as having no human contacts, no sympathetic relations with man himself, his welfare and his destiny. Hence the rise of that extraordinary pseudo-science, Astrology, whose beginnings go back into the dim dawn of human speculations as to the stars, and which persisted up to the very threshold of the eighteenth century. Neither Christianity nor Natural Science was able entirely to dissipate this pseudo-science until within less than two hundred years of our own time. Yet so potent and diffused has the scientific mind now become that we look back with astonishment at the very idea

that the stars could have anything to do with one's temperament or destiny. The mischief, as well as the superstition, attending Astrology is now so clear that we thank—not "our lucky stars"—but our scientists and philosophers (and we should thank the more advanced of the theologians also) for delivering us from this strange folly. How ready is now our assent to Shakespeare when he makes Cassius say: "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings."

V

And yet, the question arises whether in so completely objectifying the stars, putting them out there so far in empty space, we have not gone too far to the opposite extreme from Astrology. Is this purely material and external *universe of universes*, of whose nature we seem to have learned so much, as sure and substantial and understandable as it seems? The philosopher and psychologist are capable of asking the astronomer some very searching questions, such as: "What is this space that you speak of as so real and objective? What are these revolving orbs which you describe so confidently? What is *light*, whose motion and duration you measure with so much of precision? Have you considered the part which the eye and the mind play in reaching these scientific conclusions? Have you examined the validity of the concepts with which you, as a scientist, work? You have worked out by means of careful and tested calculations and hypotheses an astronomical system which appears to be so secure that it would stand "though the heavens fall," but do you recall how carefully worked out, how admirable, and how secure, that Ptolemaic system seemed which has now, "like a solemn pageant, faded and left not a wrack behind"?

VI

What an ordered and impressive spectacle the pre-Copernican universe presented to the mind! Built up slowly, upon the basis of the Aristotelian philosophy and the Pythagorean Astronomy, by minds of such genius as Dionysius and Thomas Aquinas, it came to perfect florescence in Dante's *Divine Comedy*, giving to his high thought and glowing imagination the perfect framework needed for his incomparable work. It is difficult to conceive a more exalted and ennobling idea of creation than it presented in ordered array: sun, planets and stars, principalities and powers, angels and archangels; the earth at the center, with the planets and stars revolving round it, the whole governed by the *Primum Mobile*; above, the Empyrean, the home of God and the angels, God

himself the Source and Sustainer of all the majestic and harmonious movement! The dignity of man, the centrality of the earth as his home, the purposefulness of the heavenly bodies, the glory of God, the harmony of the physical and spiritual realms, all were conserved and magnified in this marvelous structure of theological genius. That system fell from heaven, as it was bound to do; but while it lasted it enriched the mind and enkindled the imagination, and was assailed by no disruptive doubt.

What of the effect of our modern astronomical system upon thought? Is there poetry in it? Does it leave any place for philosophy and theology? Is it empty, cold, heartless, meaningless? Can thought compass it? Can imagination wing its way through it? Can faith live in it at all? What would Pythagoras say of modern astronomy, Aristotle, Aquinas? Above all, what would Dante say of it? Would it extinguish his ardent imagination, his soaring intellect, his glowing faith, in a blank despair of bewilderment and misgiving? Or would it, on the contrary, provoke his genius to take bolder wing for still loftier flight?

VII

The first thing to do, it seems to me, in the face of modern astronomy, if we are to keep our sanity and avoid becoming the victims of what some one has called "astronomical intimidation," is to reassert *the Supremacy of Mind*. That is what the Psalmist did, when, bewildered and confounded by the greatness of what seem to us his circumscribed heavens, he cried, "When I consider thy heavens. . . What is man?" Ah, but what is he *not*!—he goes on to reflect—a little lower than God, lord of land and air and sea! May not such a being hold up his head even under the vastest of nightly skies?

Such is the attitude which religion begets in a humble soul, when it confronts the otherwise overpowering expanse of the universe. It awakens him not so much to his littleness as to his greatness. Not only the Mind that created the heavens but the mind that can perceive them is greater than they. This attitude Philosophy confirms. For there is no conclusion which Philosophy reaches with more of illumination and certainty—although many schools of philosophy deny this—than that Mind is greater, higher, and of more worth than the external world by which it is environed. In this truth Idealism in every form concurs from Platonism to Personalism. Fortified and sustained by this consciousness, man is able, in some degree, to understand and master himself and his world. In the light of this high estimate of himself, the intimidation of the stars, the buffeting of the storms, the slings and arrows of outrageous

fortune, the weakness of his physical being and the failure of his endeavors have conspired in vain to wrench him from his hold upon life here and his faith in a life to come. Refusing to believe that he is the sport of an unfeeling and finally overwhelming nature, he has stood with his head erect among the stars, however mighty and multitudinous they are, believing that God is above them all and that his own nature and destiny are too great for him to be browbeaten by countless constellations, or lost in infinite space.

VIII

Yet there is another and more hospitable attitude toward the stars which springs up in the soul after it has defined and reassured itself under their challenge. It arises from the relationship which *the Beautiful* always establishes with a mind which can feel its kindling influence. For beauty does not leave the mind cold and indifferent. The pleasure which it arouses produces a sense of kinship between the beautiful and the one who enjoys it. If the object which possesses beauty is evil, then one must beware of it; but the evil is never in the beauty itself, but in spite of it.

The pure, exhilarating, fadeless beauty of the heavenly bodies makes them ours. By means of this, they enter into our thoughts, our feelings, our daily and nightly lives, with gladdening, purifying, hallowing influences. The astronomer makes no account of this; or if he does it is not as astronomer. It is the incipient poet and artist, within each of us, who recognizes this meaning of sun and stars. The trained poet feels more deeply still, and can express, this beauty and interpret it for us. Unless we are prepared to rule out the beautiful as unreal, negligible, delusive, we must recognize this meaning of the stars as being just as real, in its way, as the calculations and conclusions of the mathematician and astronomer.

IX

Shall we stop here? Or is there some farther, deeper, more revealing meaning which sun and star have for us? Is their beauty the pledge of something more personal and purposeful? That there is a further meaning, whether the reasons for it are adequate or not, has been a feeling deeply lodged in human life and literature. It has attached itself with especial strength to the *sun*, as being either itself a god or in some very real way conveying the benevolent character and purpose of God. This appears very clearly in such hymns to the sun as those of Akhnaton, the author of the nineteenth psalm, and Saint Francis. To countless millions of men, in all ages, the sun has seemed to image and express faithfulness,

goodness, knowledge, love. Have they been deceived? Is there anything in astronomical science to refute this super meaning? One may be quite ready to accept all that the astronomer has to say about the sun—its nature, its distance, its composition, its fluctuations, its relation to other heavenly bodies—without conceding that such facts are exhaustive. They do not necessarily comprise all of its meaning. If the sun means to the astronomer a body emitting light which travels at a given rate per second, it means also, to the religious mind, a light that symbolizes eternal truth and love. If for the astronomer it is a center of actinic activity, for the ordinary man, and for his wife and children, it is the great golden orb which rises above the mountains and brings another morning, fresh and fair and full of promise.

X

The astronomer's sun never sets. My sun rises and sets. I am willing to grant that his sun is as real as mine, if he will grant that mine is as real as his. Our common problem is, to realize that our suns are one, and that the same sun rises, yet never rises, and sets, yet never sets. I am quite ready to take his explanation of *why* it seems to rise and set, and to grant that the use of these terms is inaccurate; nevertheless its rising and setting are not unreal, for they are full of practical as well as poetic meaning, and by them even the astronomer regulates his day, as well as I mine, and my neighbor his.

By practical bonds, then, as well as by those of sentiment and reverence, sun and moon and stars are our well-known and well-loved neighbors, members of our body politic, and of our body social and economic as well, so important that if they struck, or deviated, we should all at once perish. By their devotion to duty, as Wordsworth so happily conceived, "the most ancient heavens are fresh and strong." This gives to our relation to them an aspect of reality, association, neighborliness, which makes it impossible to regard them merely in terms of astronomical abstractions. For that is precisely what astronomical concepts are—*scientific abstractions* form the total of experience, admirable, illuminating, expansive, corrective, and (some of them) richly utilitarian, but not *exhaustive*.

XI

As the sun awakens trust, praise, gratitude, so there is a word, a thought, a feeling which attaches itself with peculiar fitness to the stars, which I cannot think is either meaningless or misleading, whatever the astronomer may say of it. It is the word *friendliness*. The friendly stars—may we regard them as such? Certain well-known lines in the immortal

poem of that great star-lover, Dante, express this sense of the friendliness of the stars with so deep a sense of confidence and joy that one cannot read them without sharing his feeling. They are the lines that describe the experience of the two pilgrims, Virgil and Dante, as they emerge from that long and heart-breaking journey through the dark realms of woe:

"We mounted up, he first, I following,
Till, through an opening, I could observe
Some of the beauteous gems that heaven wears;
And thence we issued forth to see once more the stars."

With some such feeling, after wandering far, or lying, long impotent, under a sky darkened by lowering clouds—whether physical or mental—does one watch the clouds break and the stars shine out again, pure, steadfast, serene, reminding him of something, or some One, supercosmic and superhuman. No one who, after a sleepless night of regret or foreboding, has caught sight of the morning star shining in at his window—with a light that never was, yet ever is, on sea and land—can doubt that the stars have a language for the soul. Nor can one who has lain all night in the open, and witnessed the stately and harmonious movements of shining planets and majestic constellations doubt that there is a "music of the spheres." The Old Testament poet whose finely attuned ear heard "the morning stars sing together" at creation was neither the dupe of an over-developed literary imagination nor the victim of an ancient superstition.

XII

The heavenly bodies are not too distant to minister to us. Nor is their ministry confined to the physical senses. It is theirs not only to light the wanderer home and guide the mariner over the deep, but to light the human spirit on its way to the desired haven. Not without spiritual significance did the Wise men, in the Christmas story, follow the leading of a star. Not without reason will we of to-day, as men have done in all the ages, turn to sun and star to convey to us truths, meanings, aspirations, which interpret an essential part of our human experience—truths which Astronomy (much as it has taught us and will teach us) can neither give nor take away.

THE FAMILY, MARRIAGE, AND DIVORCE

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THE apostle Paul lays down the basic principle that that which is first is natural, then that which is spiritual (1 Cor. 15. 46). It is of the first importance. No one can reach correct conclusions regarding the life of men who ignores it. He also states another principle that is of equal importance: None of us liveth to himself, and none dieth to himself (Rom. 14. 7). The second states the self-evident fact that man is a social being. We are compelled to live together. And here we see the significance of institutions; they are the organized sense of community life. "An institution," as Emerson says, "is the lengthened shadow of one man." It is a shadow; the man is real. And apart from individuals there can be no institution.

The fundamental essential institutions of humanity are the family, the state, and the church. All of them are for the regulation of community life, or living together; and through the community life they make for the enlargement of the individual life.

The family is the institution in which the community life is based upon flesh and blood ties. The state is a larger community in which the ties that bind the members together are based upon common interests beyond those of blood. It can legislate in moral matters only on the dead plane of mediocrity, for men as they are; for statute law applies to overt act. The church is the institution which gives expression to the most universal ties. Its sympathy is as wide as the race; and its function is to hold up the most catholic ideals. In its true nature it is the means of moral progress. It is idealistic, holding up the ideal of not what man is but of what he ought to be. Its supreme ideal is Jesus Christ. Emerson says, "Alone in all history he estimated the greatness of man. One man was true to what is in you and me." Hence its province is not legislative but prophetic. Being in an un-ideal world some ecclesiastical legislation may be necessary, but it should be kept to the minimum.

Now all of these institutions, when their respective functions are understood, exist for the enlargement of the individual life. And this is accomplished by regulating the relations, or mutual interactions, of men. Relations have no existence apart from living men in interaction. Hence they are abstractions. And we simply deceive ourselves when we

exalt the institution, the unreal shadow, above the only reality in the case, the living person. Christ's conception is always this. Hence, his treatment of the individual, man, woman, and child, as of infinite value, the one sole end. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? (Matt. 16. 26.) Christ's church is the *ecclesia*, the assembly of his disciples; and when it knows its function it is the means through which the abundant life that Christ came that men might have is brought to men. And the state, according to the American idea, exists that certain inalienable rights of men may be realized by them.

The family is the first in time. Originally the functions of both the state and the church were performed within the family; and it is the most sacred of institutions. It is founded on natural affection and is regulated by self-sacrificing love. The burdens which are carried as a matter of course, and for the most part without complaint, in the average family are something stupendous. When a young woman gets into an airplane and starts over the ocean she is proclaimed a heroine. But a much more lofty courage is expressed by every mother who brings a child into the world. And the burdens assumed by the average father in supporting his family are seen to be huge when one thinks of it. This is why bachelors are held in such low esteem by men in general, not to mention the opinion of the women.

Saint Paul's principle, "First that which is natural, then that which is spiritual," is illustrated in our finding the family among the lower animals. This is especially true among the birds. "Most birds, with the exception of those belonging to the Gallinaceous family, when pairing, do so once for all till either one or the other dies."¹ And as we trace the family idea among the lower animals we find it is strong in proportion to the weakness of the offspring, and strongest in birds where the young are utterly helpless. In man the baby is not only utterly helpless, but his infancy is prolonged far more than in any other animal. And it is perfectly clear to the biologist, the anthropologist, and to the historian that the family exists for the well-being of the offspring. Adults can and some do get along without the family, but the child cannot. As good as are some of the institutions for homeless children, at best they are but poor substitutes for the home with its spontaneous affection of the parents for the children.

In our civilization the family is based upon marriage. In the order of nature this is not so. "It is for the benefit of the young that male

¹ Edward Westermarck, *The History of Human Marriage*, p. 11.

and female continue to live together. Marriage is therefore rooted in family, rather than family in marriage." But it must be remembered, as that ardent evolutionist, J. Arthur Thomson, reminds us, that "With man all things became new." So marriage with us founds the family, and permanency of union has been the ideal from the beginning, as Christ said. We now know that this has been true also in the higher regions of the animal creation.

The family exists for the development of the well being of the children. Biology and anthropology explain the unconscious purpose of men and women marrying and founding families, which is the development of the offspring. The conscious purpose is companionship. But human offspring can be produced only by sex. And it is the only way imaginable that variety and individuality can be assured. But sex is not exhausted in the act of procreation; nor is marriage and the family based directly upon the physiological sex. We have seen that biology and anthropology tell a different story; and history and present insight into human nature confirm their story. The truth is that while some of us may have a pretty low idea of human nature it needs no very keen powers of observation to see that history and contemporary life give comparatively few examples among enlightened persons marrying with the main purpose of gratifying sex physiologically. The few who have this purpose have not yet reached the human plane, or they have fallen below it.

In human beings there is a subtle affinity that draws two persons of opposite sex together. The man feels that his life is incomplete without the woman; and the woman likewise feels that her life is incomplete without the man. The incompleteness, while having a physical basis, is not primarily physical but spiritual. And, as a matter of fact, this is what we all profess in decent society. To be sure humanity has always been pestered with "advanced" thinkers who advocate "free-love," "trial marriages," "companionate unions," and similar indecencies, boasting that they are facing the facts of life when, in truth, they are deluding themselves with the poor plea that all human beings are as beastly as they advertise themselves to be.

Now marriage, having its source primarily in the spiritual nature of human beings, it seems that it should be a permanent union; and that it should not be difficult to keep it so.

Christ's teaching is plain; ideally marriage is always permanent. And Western civilization would be badly off if Christ had not given us this highest ideal. We are badly enough off with it, as the ugly fact of divorce ever reminds us.

But what are we to do about it? Well, three questions present

themselves to conscientious persons. 1. Is divorce ever justifiable? 2. Is adultery the only scriptural ground for divorce? 3. Is either party to a divorce justified in marrying as long as the other party lives?

Comparatively few persons to-day would answer that divorce is never to be allowed. Such base their contention wholly on the ground of Christ's teaching, holding that he unqualifiedly forbade divorce. The passage is: "But I say unto you that every one that putteth away his wife saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery" (Matt. 5. 32). Their contention is that the phrase, "saving for the cause of fornication," which is not found in the parallel passages in Mark and Luke, was added by the copyist as an interpretation. Some of the best modern commentators agree that this is so. We doubt it. But it, in fact, makes no difference. Such interpretation makes the passage legislation; and Christ was not a legislator but a prophet: his whole method, purpose, and teaching were not statute laws but prophetic principles.

Christ's method was prophetic, not legislative. And we seem to so take it in about all of his other teaching in the Sermon on the Mount. In the passage which follows the one on divorce he commands: "Swear not at all." And as an ideal what can surpass, "Let your speech be, Yea, yea; Nay, nay"? Cervantes has worked it into a proverb for us: "An honest man's word is as good as his bond." Yet in a heterogeneous community made up of all grades of morals and intelligence the essence of an oath is absolutely necessary. Some have satisfied their love of literalness by insisting upon affirming instead of swearing. The actual difference, in truth, is about that between tweedledum and tweedledee. It is purely verbal, but such empty mechanics seem to satisfy some. Men in general have too much common sense to waste time in such worship of the letter. Another example of our ignoring the words, but attending to the principle, is the passage which follows upon the one just mentioned: "Whosoever smiteth thee on thy right cheek, turn to him the other also." Christ had an opportunity of putting this, his own teaching, into effect. When arraigned before the high priest his answers did not please one of the officers of the court. So he rebuked him and struck him. Christ did not turn the other cheek, but answered, "If I have spoken evil, bear witness of me; but if well, why smitest thou me?" (John 18. 23.) Paul acted in a similar way on a like occasion (Acts 23. 1-3). In both cases we have examples of the principle of interpretation, My words are spirit and life.

The province of the prophet is to hold up the ideal; and the Perfect Prophet held up the perfect ideals. Now perfect ideals require for their actualization perfect knowledge. But we are developing beings; and,

hence, we cannot always realize those ideals completely. But the endeavor to reach the perfect ideal is what makes moral progress possible. This is why Christ's utterances take the absolute and extreme forms they so many times do. Then it must be remembered that hyperbole, or exaggeration, is the favorite figure of speech among Orientals; and Christ used the language of his day. The prevailing language of the prophet is figurative; and we are told that the Perfect Prophet would not speak to the multitudes except in the language of parable. The philosophy of such language is that the prophet is dealing with fundamental principles, and they must be interpreted by each for himself; and the Perfect Prophet had to give an eternal message to a changing world: so each generation must interpret the figures according to its development. So Christ gave the timeless principle by which all of his utterances are to be interpreted: "It is the spirit that giveth life, the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (John 6. 63).

Christ, then, was a prophet, not a legislator. The prophet reveals the living truth as it comes to him fresh from God. His look is first inward and then forward. The legislator writes laws in precise language, using many repetitious phrases in his struggle to be clear; for laws apply to particular overt acts, deeds done. Literalness is the strong fort of legalism; but, as Christ said, in an endeavor to grasp the will of God it profiteth nothing. And laws, just because of their preciseness, many times make for injustice: the innocent suffer and the guilty escape. Christ was crucified under statute law. Whole treatises have been written to prove that Christ was legally crucified. But what of it? Men of good will would have freed him under the same law.

So the legalistic, mechanical interpretation of the words of Christ on divorce must be rejected. It violates his own principle of interpreting his language, which violation he warns us profits nothing. And it is inconsistent with the principle that we use with his other utterances. Christians should seek to live up to the Christ ideal of marriage—the permanence of the marriage bond—and allow it to be dissolved only under the severest provocation. But there is no justification in reason or in morals for two persons to live together when in fact the bond has been broken. In truth, this would be immoral, not to say beastly. And to contend that adultery alone can break that bond is to repudiate the largest and most progressive part of the church from New Testament times to the present; and to war against the nature of man.

There remains the question, Should a divorced person be permitted to marry while the former partner lives? In reason and in morals it seems evident to deny freedom to marry to the innocent party, no matter what

was the ground of divorce, would be the acme of injustice. Not a little of the cruelest injustice has come to some of the most sensitive souls because of such mechanical mediævalism. A fine type of woman enters into the marriage relationship to complete her life as it can only be completed by the mystic marriage bond. It is a partnership. And one of the partners can cause it to fail, no matter how faithful the other may be. Is it for the Christian Church to be so basely unjust as to penalize and punish the innocent by disallowing every hope of her realizing the dream of her life because her partner has proven untrue? She has made a mistake in judgment. We overlook all other mistakes in judgment, and we even forgive the most serious sins. But this mistake in judgment is treated as an eternal sin by those who contend that the innocent party must not marry as long as the other party lives. It is to say to the innocent party, "Your life has been blasted; but you must endure it for society's sake." But, as B. P. Bowne says, "The individual has rights over against all others, singly or combined."

Sane exegesis, sound jurisprudence, and rational morals take the view that adultery, desertion, or their equivalent are justifiable grounds for divorce, and there is no ground whatever for denying the innocent party the right to marry.

One of the ablest treatments of the subject was given by the late Judge H. L. Sibley before the Second Ecumenical Conference at Washington, 1891. It received the warm approval of Dr. J. M. Buckley in an editorial in the *New York Christian Advocate*, October 29, 1891, was published in the same journal, November 12, 1891, and in the *METHODIST REVIEW*, March, 1892. Judge Sibley's conclusions were, "That adultery is in morals a valid cause for divorce it [Protestantism] always has held, and the great preponderance of its scholarships, as well as its general practice, sustains the doctrine that desertion is also." He quotes Dr. Charles Hodge, the great Presbyterian authority, as holding that marriage may be dissolved on grounds other than adultery, and as saying that this is "the doctrine held by Luther, Calvin, Zwingli, and almost without exception all Protestant churches," and "also by the leading modern commentators, such as De Wette, Meyer, Alford and Wordsworth, and in the Confessions of the Lutheran and Reformed Churches." And the Judge adds the Greek Church.

Methodist scholarship seems to follow Protestantism rather than Romanism in this matter. Judge Sibley quotes W. B. Pope as claiming that "it has generally been held that desertion is, equally with adultery, valid ground of divorce under the new law."

Minor Raymond he quotes as declaring that two, and only two,

causes are allowed by Scripture authority to annul the marriage contract—"adultery and willful final desertion." Raymond interprets 1 Cor. 7. 15, as allowing divorce on account of desertion and permitting the innocent party to contract another union. The Judge holds this to be sound exegesis, and concludes, "The result, of course, is that Christ gives one ground of divorce, and Saint Paul another, wholly different." Then do they contradict each other? Not at all. The Judge infers, "Consequently neither nor both stated the law of divorce, though each gave a case within, and which illustrates, the law."

The older authorities seem to stop with the two causes, adultery and desertion. The Judge goes on and thinks the problem through, and gets off from the mechanical plane by denying that either Christ or Paul gave a law of divorce, but that they stated the principle of Christian marriage.

Dr. J. M. Buckley endorsed this paper of Judge Sibley in the following words:

"It opened the eyes of many of the delegates who had taken up the theory of divorce prevalent in the Church of England in entire ignorance of the fact that the whole Protestant Church outside that church recognizes as scriptural grounds for divorce desertion as well as adultery. Having read the literature of the question, and been greatly interested in the whole discussion ever since it began to attract general attention in this country, I do not hesitate to say that Judge Sibley has produced in the shortest compass the most important statement of the view he adopts that I have seen."

The ablest of modern Methodist theological authorities, H. C. Sheldon, whose *System of Christian Doctrine* has been in the Conference Course of Study since 1908, discusses this subject. He agrees with the older authorities, and many eminent exegetes and writers on ethics, that adultery and desertion are grounds for divorce, and that the innocent party has the right to marry again. But he goes further, agreeing with Judge Sibley and the present writer

"who prefer to see in the gospel precept on this theme a general principle rather than a clearly defined law. We are directed to the conclusion that it was not so much the intention of Christ to limit divorce absolutely to the specific ground of marital infidelity, as to impress the truth that nothing short of a willful abuse of the marriage relation so extreme as to nullify its purpose and to be practically intolerable, nothing that could not rationally be regarded as the equivalent of the contempt expressed for the marriage bond by adultery, could justify its dissolution."

As to the attitude of the church and its members Doctor Sheldon writes these wise words: "Of course the individual Christian ought to count himself obligated to the highest ideal." No high-minded person

will dissent from this. But all moral problems become indeterminate in practice. And he adds:

"The ecclesiastical body, however, has to consult for the total religious and moral good of its members, and so will need to consider very seriously whether a rigor which is most worthy of the election of the individual can be enforced throughout a given constituency with favorable results."²

These sound words were ignored by the good-meaning persons who managed to get adopted by a small majority in the last General Conference paragraph sixty-eight of the Discipline on divorce.

When this paragraph was adopted the Methodist Episcopal Church overlooked all vital exegesis, the preponderance of practice in the New Testament church,³ the teaching of the sub-apostolic church, the Western church until the twelfth century, the Eastern church, and the Reformation churches; and returned to the mechanical mediævalism of the Romish church.⁴ The Romish casuists left a loophole—"if both parties at the time of marriage had been baptized Christians." In the past year this has been so interpreted as to let any powerful party obtain a divorce, even when the children became illegitimate by such action. Nor can this position be justified by the nature of man, history, reason, good morals, or the Spirit of Christ.

As a means of preventing divorce we believe our present legislation to be futile, as futile as the mandatory amusement paragraph which took us a half century to get rid of.

It is, however, a fine tool in the hands of representatives of "the whispering house of Annas" who are always present at the General Conference. The great majority of this body are very sensitive, and rightly so, to anything reflecting upon the marital relations of a candidate for office. In not a few cases a cowardly whisper has been passed around which was verbally true but actually false, and most worthy men have been defeated.

Then there are not a few perfectly honorable lay men and women, as there are also preachers and wives of preachers who are in every way worthy, to whom such a mechanical mediævalism is a source of constant embarrassment and humiliation. And does anyone imagine that this paragraph is not constantly ignored by the ministry? Methodist ministers have never taken kindly to mandatory provisions of the Discipline. The spiritual genius of Methodism is against them. Privately they will confess that they look upon them as Pharisaical gestures, as they did the

² H. C. Sheldon, *System of Christian Doctrine*, pp. 618-619.

³ Hastings' *Bible Dictionary*, Extra Volume, p. 27.

⁴ Hastings' *Encyclopædia of Religion and Ethics*, Vol. VIII, pp. 437-441.

amusement paragraph. And few have any fear that they would be brought to trial for ignoring it. Heresy hunting would be praiseworthy compared with the hounding a human being because he ignores a legalism which usurps conscience, and scouts the great Protestant principle of the right of private interpretation, when that interpretation has the noblest cravings of human nature, history, reason, the acknowledgedly best scholarship of his own church, sane morals and the Spirit of Jesus Christ supporting it.

The most ominous thing about such a provision is its revolt against the very essence of Methodism—the spirit that depends upon a vital religious experience as the conserver of a high moral life, and not upon legalistic prohibitions and their threatening penalties.

The Christ ideal of marriage is that it should be permanent; and his ideal of social intercourse is transparent honesty, so he says, Swear not at all; and his ideal of resentment is to turn the other cheek: but that which is perfect has not yet come, so we must seek to realize the ideal, and have the kindly spirit in judging the position of others. For with what judgment we judge we shall be judged; and let us take care that our act of judging is not more morally blameworthy than the deed we judge. The church should seek to get the wisest laws possible by the state to protect the permanency of the marriage bond; but the best of these will not bring the most desirable conditions. The church must furnish the real moral energy which will protect the purity of marriage and the home. Not legalistic rigorisms but the manifestation of oneness with Christ in joyous unselfish living, which, as Doctor Bowne says, is about the sum of all moral living, is the only hope to counteract the evil of divorce.

THE DEARER CROWN

A royal diadem divine
Christ's blessed brow adorns,
But all its glory cannot dim
The dearer crown of thorns!
The symbol blest, forevermore,
Whate'er earth's gain or loss—
Of his sure, universal sway,
The kingdom of the cross.

BENJAMIN COPELAND.

Buffalo, N. Y.

"FOR THE ABOLITION OF THE DEATH PENALTY": A NEEDED CLAUSE IN OUR SOCIAL CREED

IRWIN ROSS BEILER

Meadville, Pa.

"A MAN also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."¹ Less than two hundred and fifty years ago that was still authority for our Puritan ancestors. There is scriptural warrant for the death penalty for many other offenses. It was to be used in the case of various taboos,² for adultery or unchastity,³ blasphemy,⁴ dishonor to parents,⁵ idolatry or inducing others to engage in it,⁶ gathering sticks or doing any other work on the Sabbath⁷ and finally for murder. Through the centuries the cordon about this penalty's territory has been now draw in and now let out, but gradually its area has been restricted. It was in part the need to check its application to all kinds of offenses that produced the *lex talionis*, the eye for an eye and tooth for a tooth ideal, included in the Code of Hammurabi of over four thousand years ago and in the later Mosaic code. In England a century and a half ago there were over two hundred capital offenses, but at length, as among most Christian peoples, the number has been reduced to two, willful murder and treason.

Between this Old Testament support of capital punishment and its "Thou shalt not kill" there is no real conflict. The historically minded student knows that this word of the Decalogue was never intended to interfere with either war or the death penalty. The boundaries of the command are given in the "Thou shalt do no murder" of the Revised Version, which is used by Doctor Charles in his valuable discussion, *The Decalogue*, 185ff. Not to the Mosaic law but to the Christian spirit must go the credit for the notable progress we have had in curbing this type of punishment.

This spirit appeared one day nineteen hundred years ago in a distant land when a group of very religious men brought a young woman guilty

¹ Lev. 20. 27.

² Exod. 19. 12; Josh. 7, etc.

³ Lev. 20.

⁴ Lev. 24. 14.

⁵ Deut. 21. 21.

⁶ Deut. 13.

⁷ Exod. 31. 35. and Num. 15. 35f.

of a capital offense to a teacher who had greatly irritated them.⁸ He had sarcastically described them as people "who need no repentance" and had publicly compared them with harlots, publicans and Samaritans to their disadvantage. Now with an air of outraged righteousness over an unquestionably guilty offender they saw a chance to convict this teacher who had often shown himself heedless of the letter of the sacred Law. He had the reputation of being merciful to all sinners. Since the law ordered the young woman's death by stoning, would he dare urge something else? The story and its outcome is a familiar one. These were good men who did not mean to be cruel. They thought there was no other way and to execute what seemed to be God's statute gave them a virtuous feeling. But here was a teacher of a new spirit that demanded new forms of expression as certainly as new wine required new wineskins. He challenged their method both explicitly and implicitly. Is its assumption of the criminal's complete responsibility for what he is true? Is the old method of dealing with him useful or useless in its effects? Does it uplift or brutalize the onlookers and society in general? Does it express the conclusion of love or of hate? The older order is given time to think it over and in shame retires from the scene.

It may be objected that this incident may have little significance for Jesus' handling of the more serious crime of murder. Professor Kent, however, states that of "the two most heinous social crimes," murder and adultery, adultery was "the great social crime" and so was punished more severely.⁹ If that is true, this incident would serve as a pattern for his handling of any capital offense. In any case we can see that Jesus, as in his experience with the Sabbath laws, regarded human welfare as more important than any institution. A judicial decision in the interest of codes or courts rather than persons will not long protect anything. Nothing is so important as human beings and that should be reflected in our criminal procedure. However innocent we may be of particular offenses personally, we can see that Jesus implies our common responsibility for social evils and so often for the criminal. That should modify our treatment of him. Certain social consequences the criminal can never escape but Jesus makes it clear that it is much more important to reclaim him than to punish him. This requires the spirit of sympathy and love which he taught would prevent evil as it could never be prevented by means involving fear and force. Can the death penalty be harmonized with the Christian spirit? With the spirit that forgives seventy times

⁸ John 8. 3-11. Doubtless genuine, though probably not included in John originally.

⁹ *Social Teachings of the Prophets and Jesus*, p. 260.

seven? Did Jesus suggest an exception or two to that? If it is un-Christian, should the Christian Church hesitate to work for its abolition along with other evils?

The retributive defense of capital punishment is pagan and so out of date. Those who use it are as much anachronisms, morally, culturally and scientifically, it has been recently insisted, as if they were to champion magic, blood-letting or crusades against witches. Its very existence most protagonists of this penalty completely deny. Whatever be the real *modus operandi* of our penal practice, we at least theoretically reject vengeance as our motive in punishing criminals.

No one defends the penalty on the basis of its reformatory or redemptive powers, unless he reasons in terms of the saying, "The only good Indian is dead." To be sure one might hold a magical view of the rites of the church that would lead him to object, as some did in earlier days, to the advantage the death penalty gave the criminal over Christian people generally. The last rites were administered and then, before anything could interfere with his entrance into Paradise, he was sent there post-haste. In fact this penalty assumes that reform is impossible. If that is true, why the mockery of surrounding the criminal with religious phraseology in the hope of reconciling him to his Maker? If he is penitent at all, does that not suggest hope for a better life here? The skeptical may say it is easy to be penitent with a rope about one's neck, but we may doubt whether a penitence without value for conduct here has value for any other purpose. Are we ever warranted in deciding that the limit of reform possibilities has been reached?

Some insist that this penalty is society's only sure protection against the worst of its offenders. He must be put where further progeny or assaults upon human rights are impossible. For this purpose no one questions the efficiency of the method. If it is held that the same ends can be secured by life imprisonment, they reply that while that is true theoretically, it is untrue in practice. The chances for a pardon or an escape are too great. The real danger may be less serious than popularly thought. Information has been secured from thirty-six States concerning 2,936 convicts who began as "lifers" between 1912 and 1919. In 1923, seventy-seven per cent of them were still serving, had died or gone insane within prison walls. Six hundred and fifty-one had been released.¹⁰ If that meant abuse of the power of pardon, it could be denied the executive and lodged elsewhere. Then it is added that, as our prisons are now managed, no prisoner pays his own way and why should

¹⁰ Lawes, *Man's Judgment of Death*, p. 46f.

society further support those from whom it has suffered so much? However, many are convinced that better management can enable our prisons not only to pay their own way but also to make some contribution to the life of the world. Lastly, there is much evidence to show that murderers are often not the worst criminals, as many feel. Mr. Kirchwey says that of the thirty men he had known in the death house at Sing Sing and the two hundred "lifers" there not more than six would he regard as criminal by nature and one of them was a gunman who became violently insane a few days before his execution.¹¹ Warden Lawes says that of the one hundred and twenty-four men executed in Sing Sing in six successive years eighty-nine, almost three out of every four, "had committed the crime of murder as a first offense."¹²

Many who admit that capital punishment is utterly un-Christian believe it cannot be abolished because they are persuaded it deters from crime as no other penalty. That they feel is supported by the determined efforts to escape it. However, it must be said that virtually all authorities in criminology and penology regard this power as pretty much a myth. It is true that such evidence for it is occasionally offered as the statement of Mr. Crowe that when the judges of Chicago tightened up in 1920 and as the result of extra effort executed seven men and sentenced eight others to be hung, all within sixty days, the murder rate for the year fell fifty-one per cent.¹³ But was it due to the executions? There is reason for believing that Mr. Crowe himself provides a better explanation in the same article, when, to his statement that there are fewer murders in Great Britain than in Chicago, he adds, "There justice is swift and sure." Temporarily it seemed to be in Chicago. By nature a gambler, the criminal seems more affected by the certainty of punishment, even though but imprisonment, than by its severity. Professor R. T. Bye states that but one murderer out of thirty-five in this country pays the full penalty of his act.¹⁴ Naturally every criminal who thinks about it at all—and few do—expects to be one of the thirty-four. The penalty itself is an obstacle to certainty, for figures show the frequent unwillingness of juries to convict, if it means execution, and that convictions are easier to secure in "abolition" territory. Harry Elmer Barnes has recently said that it is as dangerous to cross Fifth Avenue at Forty-second Street in New York City as it is to commit murder in this country. Does the danger deter? What we need is not severity but greater

¹¹ *The Death Penalty*, p. 6.

¹² Lawes, *ibid.*, p. 50f.

¹³ *The Forum*, February, 1925.

¹⁴ *Capital Punishment in the United States*.

certainty of punishment. If it were true that the deterrent force of punishment resides in its severity, the former harshness of the codes of Europe should have stamped out its crime long ago.

Practical experience is contradicting this value of the death penalty. This penalty was abolished by Portugal in 1846, Holland in 1870, Italy in 1888, Norway in 1902, Austria in 1918 and Sweden in 1921. Conditions in Norway and Sweden are very similar, but the homicide rate in Sweden for the decade prior to her abolition of the penalty (1.32) was sixty per cent higher than in abolition Norway for the same period (.82). Whatever else enters into the situation at least abolition did not increase homicide in Norway. Great Britain, often cited for her efficiency in punishing crime, had a homicide rate for 1911-21 over twice as high as that of Holland, which has long had no death penalty bogey. Must we have it to deter? For the same period our own country with capital punishment in five sixths of its area had a rate twenty-three times as high as that of Holland.¹⁵ By no stretch of the imagination can abolition of the penalty be held to have increased crime in the land of the dyke. It should be added that it has also been abolished in Brazil, Venezuela, Argentina, New Zealand and half of Switzerland. For almost one hundred years there has been no execution in Finland and in Denmark and Belgium it has been equally a dead letter for nearly forty years.

In our own country it has been abolished in eight States, Michigan in 1847, Rhode Island in 1852, Wisconsin in 1853, Kansas in 1872, Maine in 1887, Minnesota in 1911 and both Dakotas in 1915. The remaining States execute about one hundred murderers per year, but how much better off are they? Life and property are just as safe in Michigan, Kansas and Minnesota as in New York, Illinois and Pennsylvania. The homicide rate of 4.56 in the former group proves to be 5.93 for the same period in the latter. The evidence is not very decisive, but anyone who believes that killing the death penalty will increase serious crime must not only accept the burden of proof, but must confront facts that will be very chilling to his cause.

The "deterrent" argument is in a bad state of repair—in fact it is already beyond repair. Long ago we were told that at the very time pocketpicking was a capital offense in England pickpockets industriously plied their trade at public hangings. A strange story comes from French Guiana about a certain Hespel, who had to guillotine convicts under death sentence. Whatever deterrent virus there was in this process he had ample opportunity to acquire. Yet he committed murder and was

¹⁵ Lawes, *op. cit.*, p. 77.

tried and convicted. Stories could be multiplied of murder waves following in the very wake of executions.¹⁶ As a deterrent the death penalty is an impostor, a false alarm.

Until the middle of the last century all executions were public, the occasion of many a holiday. Now they occur in the dead of night, usually after midnight, and only a privileged (!) few are allowed to attend. Some are urging that newspapers should not give so much space to the details of the affair and that executions should take place without their great invisible audiences, in utter silence and blackest darkness. Why such secrecy? If they are to deter others from such criminal deeds, it would seem that the more advertising they get, the better. If we were thoroughly logical with our deterrent theory, we would display our executions by burnings at the stake between halves of great games in our largest football stadia or just before our most exciting games in the World Series. They could be made a feature of the biggest crowd day at the State Fair. Then why have we been trying to make the means we use in this business more humane? We once sawed criminals asunder, pulled them apart on the rack, embraced them in an iron maiden, or beheaded them. Hanging and electrocution have each been thought more humane than what preceded. Some now believe that lethal gas is another step in the same direction. Why the interest in this?

The fact is we have long been not only uncertain as to the penalty's value as a deterrent, but also fearful that whatever gain it brings us is more than countered by a loss in its brutalizing effect on society. The discussion of the moral effect of the execution has been vitiated by a great deal of sentiment that conveniently forgets many factors in the situation, but surely it is not abdicating to sheer benevolent feeling to agree that every execution debases the entire community. What it does to the finer sensibilities of the man who springs the trap or turns the switch, it is not difficult to imagine.

But its arms penetrate these walls and reach us all. The writer will never forget the revolting sensation he experienced in his student days in Berlin when early one morning he found pasted on the street-corner reclaims of the city a scarlet circular with the information that the "Enthauptung" of a criminal had taken place a little before sunrise. "Enthauptung"! Is that the way they do it here? It meant beheading. The method made somewhat conscious to me then the effects that usually steal over us quite unconsciously. Taking life in cold blood is always revolting to us. The coldest blooded murder of all, once said a great

¹⁶ Kirchwey, *The Death Penalty*, p. 8, cites considerable evidence.

French philosopher, was murder the state committed when it deliberately assigned a day for a man's death and killed him on that day. Such acts clearly undermine the great effort we make through various agencies to build up a general acceptance of the sanctity of human life. The execution's cheapening effect upon life may partly explain the fact that our States which use the death penalty most have had in the main the largest number of lynchings. Because we have sensed the socially sickening and debasing effects of this business, and because we have suspected that quite as much as diminishing crime this penalty may help to produce it by making it easier for men to kill, we have tried to reduce this harmful violation of humanitarian feeling to a minimum by lessening its publicity and its severity as much as possible. It has been recently suggested that this is much as if having discovered that certain pills did not agree with us, we asked for them the next time in a box of less gaudy color. We shall have to deal with the pills.

Further, human capacity is too fallible to be "fit to pronounce and execute an irrevocable judgment." Because of its limitations the average murder trial often becomes almost a gamble for the accused's life. Much depends on the honesty and the accuracy of the memory of the witnesses, the emotions and the reasoning faculties of the jurors, the skill of the lawyers, and the views and disposition of the judge. If he is intolerant, complacently self-righteous or harsh in his outlook upon human nature, he will believe the worst on evidence a benevolent man will reject as inadequate. The latter will not believe worse than he must. What a difference there will often be between the conclusions these two types of judges, equally honest and sincere, will be ready to draw from the same evidence!

Then, we are probably not sufficiently honest to use such an instrument as this with complete justice. Warden Lawes says, "There is never a man of influence who comes to the death house." A noted sculptor remarks, "The death penalty is like the Eighteenth Amendment, enforced when there is no wealth to reverse the law." The cases of Loeb and Leopold, whose necks were saved by the wealth and position of their families despite their admitted guilt of a most beastly crime, and those of Sacco and Vanzetti with no such aid sent to the chair despite their very doubtful guilt, and a host of similar cases provide stubborn facts that help convict this penalty of class discrimination.

We lack sufficient knowledge to properly appraise the criminality of murderers. One intends only to wound or frighten and kills. Another plans to kill and only wounds. Can we evaluate the extenuating circumstances? Is the criminal mentally mature or defective? Warden Lawes

says many of them have the mentality of the six-year-old child. Without friends and money these, he adds, "usually go to the electric chair."¹⁷ To what degree are they products of forces beyond their control for which society is more to blame than they? Just what is their responsibility? These questions reach far and lead directly into controversies between opposing psychological and philosophical schools. A representative of one of these groups recently asserted that conduct is absolutely determined by the combined influence of biological heredity and social surroundings and that an individual "has not the slightest iota of choice" at any point "from birth to the grave."¹⁸ At the other extreme are many normal people who often smugly remark that a criminal could be as good as they, if he would, apparently unaware that that may be no more possible than for a blind person to see as well as they. We could agree with neither group and that means there are no decisive answers to these questions. We have no right to expect the impossible from our courts and it is obvious that our knowledge of the sources and control of human conduct and of the effects of drastic punishment upon it cannot make proper use of such a penalty by any human agency possible. There is truth in George Eliot's fear that much thought about the causes of crime would unfit us to punish the criminal.

It follows that mistakes are made and in the case of the death penalty such judicial error can never, of course, be corrected. Mr. Crowe declares there is no considerable danger that an innocent man will be convicted. But it happens. He ventures that if one should be, he is invariably of such a type that the world would be no worse off in losing his life. But this is a little disquieting when we reflect on how many of us could be taken in this way without very seriously damaging the world. Thomas Mott Osborne stated shortly before his death that of thirty-nine men executed in Sing Sing while he was warden, it was now certain (1925) that four were innocent. In addition he stated that one man, Charlie Stielow, reprieved three times within twenty-four hours of his execution, was finally found to be entirely innocent and pardoned. But for the indefatigable efforts of one man, who discovered a clue, he would have been killed by the state. In Pennsylvania Andrew Toth served twenty years of a life sentence for a crime he was found not to have committed and he was pardoned. However wretched for such injustice, some kind of atonement could be made him, but suppose he had been executed! Cole Dabney served seven months of a life sentence in Kentucky for the murder

¹⁷ Lawes, *op cit.*, p. 49.

¹⁸ H. E. Barnes, *Current History*, June, 1926.

of a young girl who appeared a few months ago and cleared it all up. Stories could be multiplied. Since it is quite possible that capital punishment does as much to increase as it does to cure crime and since, administered by fallible human judgment, it is not a bulwark but a menace to human life and security, this penalty should show cause why it should not be abolished.

Finally, the death penalty stands indicted by its occasional flagrant misuses. The most glaring instance in recent times has been the execution of Sacco and Vanzetti and that statement is made without any implications whatever as to their guilt or innocence. Since the evidence was in nature almost wholly circumstantial and not that of proof, since some of the earlier testimony destroyed by later evidence persisted in its effect to the end, since some of the testimony was given a misleading turn by the judge, as shown by Colonel Proctor's affidavit concerning his bullet testimony, since the judge's conduct otherwise was so unjudicial that he was censured by the Lowell committee which supported him as far as possible, since strong feeling adverse to the accused was aroused by matters irrelevant to the trial, and since all appeals from decisions were passed on by the same judge who made the decisions, thousands of our most thoughtful and discerning citizens have had serious doubts about the whole procedure. Some feel that the guilt of these men was at least in reasonable doubt. A still larger number, even if assured by the Lowell committee's review of the case that the trial was legal, question its fairness and doubt that these men had the safeguards to which all accused are entitled. The questions sent Governor Fuller by Dr. Richard Cabot and twenty-six other notable Boston citizens were never answered. Whatever our thought about these various items, such wide and well-founded doubt about the trial and its outcome will generally lead to the conclusion that such an irrevocable penalty should have been avoided. This judgment will be supported not only by those who question the penalty's justice but also by those who question its wisdom as a matter of public policy. If this can be so misapplied, the next step is to secure its elimination.

Life imprisonment would make possible the reformatory goal which capital punishment, as far as it goes, kills. It could protect society just as well or better than the death penalty. It is doubtful if anything would protect it more than to stop the sale of fire-arms. If necessary, the pardoning power of the executive could be abolished and the revision of sentences placed in the hands of a scientific board. A further check might be added in prohibiting any pardon under twenty years of the sentence, unless new evidence warranted it. As a deterrent this penalty would have

a greater value. Experience shows that convictions would come more easily and readily and that would increase the certainty of punishment which seems to more effectively impress criminal offenders. We could probably improve our detective and court systems. Beyond that it is quite possible that we shall find our chief deterrents in eugenics, the improvement of social-economic conditions, and above all in education, scientific, moral and religious.

The death penalty has been denounced and advocated by people of the same training and profession, but the tide against it is steadily rising. Professors of criminal law, sociologists, penologists, wardens and other officials are increasingly against it. We are not wise enough to use such a penalty and we have learned that fear has probably made as much crime as it has cured. We have discovered that it degrades and demoralizes all the way from those who do the executing to the most distant reader of its story. It cannot square with what we know about human nature and social conduct. In the words of another, "The death penalty does not reform, does not deter, does not protect, does not accomplish a single legitimate end of punishment. It has been tried; it has failed; and it is doomed."¹⁹ Nothing is more certain than its ultimate abolition. The experience of States and nations for more than half a century makes it no longer an experiment. Its coming doom is made all the more certain because so far as Christian teaching is concerned it is utterly without "visible means of support."

Huxley once said that people would be amazed at the seeds in the British Isles that would spring into life, if the climate should become tropical. They were waiting for climate. It has been the glory of the Spirit of Jesus throughout Christian history that it generates a climate in which a higher ethic and a finer spirit of humanity can thrive and consequently is unfavorable to evils of every sort. It has done much to exorcise the world of whatever degrades and brutalizes, from the days of the gladiatorial combats to the present. Still greater triumphs are ahead. What could be more fitting and timely than for the representatives of our church at Kansas City next May to expand the range of our social creed by adding the clause, "For the abolition of the death penalty"! "Eventually, why not now?"

¹⁹ Charles B. Galbreath, quoted by Lawes, *op. cit.*, p. 145.

NEW ASSAYS ON CHRISTIAN EXPERIENCE

(The Formative Process of the Christian Conscience)

FULVIO TRALASCIA

Rome, Italy

IN the Pauline thought the principal element constitutive of the Christian conscience is Christ himself. Of course not the material person of Christ.

In every personality, in fact, as great as it may be conceived and considered in the wholeness and completeness of its earthly life, there is always a material element obstinately rebellious to every assimilation. This element forms the obstacle which limits and hinders the spiritual communion among men. If one could learn the ideas and thoughts of the others, directly, without the necessary mediation of the voice and the word, how many misunderstandings, how many errors could be avoided.

Men fight and hate each other; they do not understand each other, because the immediate and adequate revelation of their own inward thought is impeded by the material element of their own being. Without the protection of this opaque part of human nature, passions could not live. They live because they are protected under the thick and impenetrable shadow of flesh; the spiritual light would kill them. And man fondles them and enjoys them trusting to the secrecy; if discovered, he would die. If all our eyes were open, the germs of perversion and corruption could not prosper in our inward life.

Word itself, this supreme expression of our inward life, is for itself opaque, and what is worse, it is more often used to conceal the perverse thoughts than to express the good ones.

The material element of our being thus forms materially and morally a wall of separation from our similars, because, besides obstructing the free expansion of the spirit, it undermines life, furthering the growth of evil passions which kill it.

To work and fight for the idealization and spiritualization of the material element, that it may become docile to the action of the spirit, this is the object of life.

We are destined to transform in the crucible of virtue and knowledge this body of corruption into the angelic butterfly, or, as Paul says, into a spiritual body. Only after this transformation, the material part of our

being will cease to be an obstacle to the free and spontaneous communion of the souls, communion which forms the distinctive character of the kingdom of God.

We can now understand how also in Christ, the material element, though ever so pure, for its own very nature, could not but form an obstacle to the perfect communion with the spirit of the disciples. Several times he complained of this incomprehension of the disciples. It is a fact that, during his earthly life, the person of Christ could not become part of the conscience of the disciples. Between the one and the others there was the carnal wall of separation. The earthly Christ could not be a constitutive element of human conscience. He became so through the long and painful process of spiritualization and divinization during the whole life of his physical being, which culminated in the resurrection. It is Christ risen and glorified, which becomes the fundamental constitutive element of Christian conscience; because with the resurrection he has become the *spiritual man*, as Paul says in the First Epistle to the Corinthians 15. 45: the *living soul* to become the *quickening principle* of life for the other spirit. Thus has he passed as a leaven of transformation in the life and history of the world. He has become a *Way* and a *final Cause* for humanity. A final Cause, because Christ glorified is the exemplary type of the new superior humanity, which every man is destined to reach; it is also the *Way*, because it shows through what process and pains man can attain this superior form of life.

Paul speaks little of the earthly Christ; his eyes constantly look upon the glorified Christ, who alone has the power of communicating with the disciples, of becoming the principle, the strength of their inward life. Paul even feels himself to be one thing with him: "I no longer live, but Christ lives in me," says he in one of those sublime moments, in which he perfectly feels the communion with the glorified Christ. He has become a member of this Christ, he is possessed by him, he has the invincible certainty the Christ is not only the cause, but always the active author of this spiritual life, of his very thought.

Christ glorified being the Spirit, his entry in our hearts is at the same time the effusion of the Holy Ghost in us. Paul calls this spirit the Spirit of Christ. We are transformed by it and we become as Jesus Christ, spiritual men.

This progressive regeneration is a permanent *spiritualization* and glorification of our physical and moral being. We get rid of the carnal tide, we rise to the freedom of the perfect and eternal communion with God.

But this spiritualization of the human being, its transformation into the perfect image of the risen Christ, is but the last phase of a long process which begins in the time and comes to perfection in eternity.

I

The process begins with the acceptance of the Word of God.

To accept the gospel is to make its divine power our own, to confine it in our soul: adherence to the Word is adherence to him who is the Way, the Truth and the Life; it is in short to transfuse in our spirit Christ first as Power, "vivifying Spirit," and then as Word. The rapid and flourishing development of primitive Christianity was due to the fact of the inseparable union of Christ and his doctrine between the Power and the Word. Christ and his gospel were considered as one thing. The weakness and decadence of modern Christianity lie in the scission and severance worked out by the excessive intellectual activity on the Christian spirit between these two elements and aspects of Christian life, that is, between Christ and his doctrine. We have, therefore, to-day a doctrine of Christ without a Power of Christ.

It is precisely in this Power of Christ in Christ "living Spirit" in which lies, according to Paul's thought, the possibility of transformation of the individual and the collective world conscience; the efficacy from which the conception of the kingdom of God can be changed into a new reality.

But it is evident that this Power of God, Christ, vivifying Spirit, cannot penetrate and work indistinctly in every conscience. Before this process of regeneration and renewal can take place, it is necessary for the human conscience to have certain definite dispositions. The first disposition, which marks the initial phase of the formative process of the Christian conscience, is the *reflected experience and consciousness of man's moral impotence*.

Only when man has reached the maturity of this vivid experience of his own spiritual impotence, his spirit becomes fit to receive and suffer the regenerative and vivifying action of the Spirit of Christ.

For every event in the individual as in the collective life, there always is a definite point in time and space, in which the beginning can and must be done. Not before nor after, because in the divine plan of creation there is an order and progression which cannot be infringed. So when Paul says that Christianity has come in the maturity of time, he does not give expression to his own personal opinion, but to a universal immutable law in the world's life.

And the time was mature also, and above all under the moral aspect. When Christ came, humanity had reached the highest and most critical point of this experience of its own moral impotence: beyond which there was no other unavoidable alteration: *perdition or deliverance*.

During the whole historical interval preceding Christ's coming, from every part of the world voices are heard acknowledging this painful experience of man's moral impotence, which is manifested in the sad experience of the dominion of evil.

Such an experience, which begins to reveal itself in the Greek civilization, becomes always more conspicuous and more general until in Rome under Augustus it has become so vivid, so deep, so universal that not only the philosophers, but also the true exponents of the nation's soul, such as historians, poets, writers in general—Livy, Plautus, Horatius, Ovid, Seneca—bitterly proclaim this painful experience. "I know exactly," says Plautus, "what I want, and I cannot do it." And Horatius: "I flee from what I know to be good, and I follow the evil." Ovid's aphorism is well noted: "I see and I approve the better, and I stick to the worse." With the last great Roman poet, Virgil, this experience assumes a tragical tone because it becomes the universal experience of the world, so that also inanimate things sigh: "*Sunt lacrima*," exclaims Virgil, "*et metem mortalia tangunt*." And a few years later Paul affirms that also inanimate things *renew themselves* in Christ.

Paul, reassuming and synthetizing in himself, in his own life, the whole development and the whole inward process of regeneration of the human being under the influence of the spiritual Christ, puts on the basis and in the beginning of this process this tragical experience of moral impotence, and with the whole old world, with deep sadness he says: "I do not do the good I wish to do, but I do the evil I hate." It is then at the acme of this bitter experience that Christ draws near, penetrates the soul and begins his divine work.

II

The tragical experience of moral impotence, when it is absolute, must necessarily bring an acute need of deliverance. With this new need taking possession of the spirit, begins the second phase of the formative process of Christian conscience.

But what is it that leads to maturity, to the definite crisis, the deep variance enlarging the human conscience? Paul answers: "The law." The temporal and historical function of the law is precisely this: to always maintain open and vivid the variance, the inward struggle between

will and power. It is the law that brings before our soul the high ideal of good and perfection which unceasingly spurs the burning desire to reach it. This longing, this unceasing aspiration toward the good, and the effort deriving from it to get in possession of this good, enables us to measure all the distance which separates us from it and our innate impotence to attain it. It is then that the antithesis appears to us with tragical evidence in all its depth. In the Epistle to the Romans and elsewhere, Paul follows with an incomparable sharpness of analysis, which I believe has never been surpassed by anyone after him, this providential function of the law. The law is not only the cause of the variance, of the struggle of the perfection, but also of sin and evil. Without the law, there would be no struggle, there would be no good, but also no sin. "Sin was in the world," affirms the apostle, "even before the law, but sin is not when there is no law." Evil is inherent, original to man, as also is good, but this is not to be taken in an objective sense, but in a subjective one; it rises from the spirit of man. But when there is no law which is spiritual, there is no transgression against conscience and freedom, that is, there is no rebellion. The law alone can make and makes of sin a condemnable action. But the law is not the cause of sin, it is only the opportunity to bring it before the conscience. It brings it to our knowledge: Paul writes: "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just and good. For we know that the law is spiritual but I am carnal, sold under sin." This is how Paul explains the genesis of evil in the world.

So many hypotheses and so many theories have been worked out with regard to the problem of evil, and after so much thought, whenever humanity has felt the want of a solution better answering its deep instincts and moral exigencies, it has always fallen back upon the theory, the explanation of Paul as the nearest to reality. Evil, for the apostle, is not as for most philosophers a simple limitation of finite beings, it is not something purely negative, it is rather an active force working in the world, where it creates disorder and disharmony; a subtle and mysterious force which would remain eternally in the dark, if it were not for the law which is spiritual and therefore order and harmony, revealing it to

us. The law produces in the moral world an effect similar to the one produced by the sun in the physical world: to illuminate.

Would it perhaps not have been better to ignore the law and thus remain eternally blind in the spirit? This would have avoided sin and death. Certainly there would have been neither sin nor death; because there would have been no life. Without the law there would have been the void, and to deny the law means to fall back in the moral void. Morality rises from the effectual operation of the imperative emanating from the law. It stimulates the antithesis between the powers of our being. But the antithesis and struggle are life, they are the eternal creation of life, because only in the opposition of struggle do we acquire the consciousness of living. To feel deeply the antithesis and the inward struggle is a sure sign of deep-felt life.

If there is no opposition, you may be sure that the law has not yet revealed itself to the conscience, or it has been smothered by the low instincts of our inferior nature.

But woe to them who, indulging in passions, shall have in them the divine light of moral law darkened. The quiet following is the quiet of still and putrid waters, it is the quiet of death. They seem alive but they are dead spiritually and morally, beyond life. This is sin against the Holy Ghost, it is killing in ourselves the law in order to cease the inward struggle and have peace.

All the highest spirits of Christianity have proved the inward opposition unto the brink of despair. Paul, Augustine, Luther have sometimes felt overwhelmed and very near surrendering in the titanic effort to win. The exigencies of the struggle bringing them face to face with the terrifying weakness of human nature, they sent to God the heart-rending cry: "Who will deliver us from this body of corruption?"

Such is the beneficial effect of the irremediable antithesis for our self, to make us feel the need of a divine force; to urge us to seek it, to prepare the way to the communion with the divine. Then we feel the grace. The opposition does not cease, but it transforms itself. The law is overcome: this is the beginning of the third phase in the formative process of regenerated conscience, of Christian conscience.

A CRITICISM OF CRITICS

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It would be very difficult to overstate the value of critical intelligence. It is secondary in importance only to creative intelligence, and creative intelligence cannot get very far in the accomplishment of results without calling criticism to its aid. It is criticism that tests results, that weighs and sifts hypotheses and conclusions, that makes any kind of science possible. Therefore, a person who undertakes to say a negative word of any kind against any kind of criticism is at once placed in a defensive position. And concerning criticism as the examination of facts and the sifting of evidence, I could not bring myself to make a negative statement or say anything that might be construed as disparagement. We cannot have too much of that kind of criticism, and I am for it, now and forever, higher criticism or lower criticism.

But all good processes have evil possibilities and all worthy activities are subject to abuses. Evil may be found in criticism when criticism itself becomes uncritical, when it lacks thoroughness, when it is unscientific in its methods, when it leads to no constructive endeavor. The critical tendency may cease to be a method of intelligence and become something of an emotional disorder that greatly resembles a mental disease. It may become a set personal disposition and, in epidemic form, a popular mood without rational foundation or justification. Furthermore, there is a difference between a criticism of facts and a criticism of folks. A criticism of folks is very likely to be based on prejudice and on irrational dislikes that grow out of uncongenial associations, using as its arguments the faulty logical devices of "rationalization." Very much of the widespread conflict of opinion is generated in the emotional regions of prejudice and personal dislike. Many of the attacks on ideas and institutions, however plausible the arguments may be, are really rooted in this soil of motivation.

We must admit that the man with the muck rake is not without his uses. And nuisances may sometimes promote progress, but ordinarily we do not give them a vote of thanks. Men who sting like gadflies may get action out of better men and thus have a place of service in the scheme of things, but nobody loves or admires them. We accept them as afflictions that work out a far more exceeding and eternal weight of glory.

The critics have always been with us. But sometimes they swarm like the locusts, filling the whole air with their hum and buzz and leaving all things in their path generally devitalized and picked to pieces. Just now they seem to be covering the earth and attacking all forms of vegetating opinion.

I recognize that, when I offer a criticism of critics, I am joining their ranks. A "consciousness of kind" ought to stand me in good stead as an ingratiating factor, but I am not hoping that it will. It has been my observation that critical people are exceedingly sensitive and tender with respect to references to themselves.

To make the treatment of this theme concrete and definite, I shall confine myself in the bulk of my illustration to one variety of modern critic—the critic of religious ideas, religious people and religious institutions. This is to my way of thinking the type most nearly approaching the generic and also the most completely developed type of all the critics. Also he is entirely familiar.

I

First, I wish to point out the usual ignorance of this type of critic. A great deal of the criticism is deserved, but also a great deal of it consists in making men of straw and knocking them down. Many forms of theological opinion are being attacked to-day by young novelists and other *intelligentsia* that are no longer given serious consideration by any religious thinker. Some never have had serious consideration at any time in the past. It is reported that a rather brilliant student of one of our large universities seriously made an attack on the Christian religion on the ground that Joshua could not possibly have made the sun and moon stand still. He seemed to feel that he had discovered the clincher that had put Christianity out of business. When it was suggested to him that the language put in the mouth of Joshua was a poetic quotation, an Orientalism that did not seek to describe an event in exact scientific terms, he was dumbfounded. He was unaware that any other than the literalistic interpretation had ever been given this passage by religious scholars. He was utterly ignorant of the general character of the literature upon which he had based his strenuous assumption. Many infidels are attacking a set of theological views that are utterly out of date, but these critics do not know it. It is reported that when Sinclair Lewis was told that his ideas of the views of modern ministers in no way corresponded to the views actually held by the majority of ministers, he was so surprised that he had to be shown that he was wrong. He was getting ready to do for the

church and the ministry what he has done for the American town and the civic clubs. And he was getting ready to caricature a ministry that he knew nothing about. A lot of that sort of thing is being done. The modern minister is not above reproach, but he is certainly not at all the sort of man the non-church folk imagine him to be and does not hold the antiquated notions that they imagine him to hold. In truth, there is no such person as *the* modern minister. There are modern ministers of various sorts. One of the worst fallacies in all the course of human thinking has been the generalizing of imaginary individuals who never had an actual existence. I know there is a literary advantage in it. It simplifies the treatment of a subject. And I think I understand the free tendencies of the anti-clerical literati. They are seeking to maintain a certain level of public interest and a certain standard of literary expression. Facts are difficult to manipulate: they hamper the imagination; they interfere with plot building and sometimes with argument.

Sometimes we find this ignorance in unexpected quarters. I once heard a distinguished university professor condemning the austerities of Christianity. He attributed them to Christianity's founder and learnedly referred to Jesus as an ascetic. When he was reminded that Jesus attended social functions, ate with publicans and sinners and was even accused of Epicurean tendencies in contrast with the asceticism of John the Baptist, the astonishment of that professor that such facts were in the gospel narrative was almost pathetic. Now, this professor was a competent critic in certain fields of learning and in those fields he was anything but ignorant. Why did he enter into the field of religion and give expression to critical statements with regard to facts concerning which he was ultimately forced to confess ignorance? I give it up. I am sure that professor would be quite sarcastic concerning an uninformed man who would make learned pronouncements concerning things in his professorial field. I suppose his action might be put down as conforming to the popular notion that, regardless of information, anybody can be an authority in religion.

II

Another feature of popular criticism is its essential dishonesty. Sometimes there is a deliberate misrepresentation of facts. Often there is a deliberate misinterpretation of statements and a studied misconstruction of attitudes. Among all the hideous things left behind by the Great War, nothing is more hideous than the propaganda fever that sears and sullies the souls of men and women. There is the general

habit of "putting over" ideas and courses of action. Too often the truth or falsity of the opinion or method that is being propagated is not carefully established and no pains taken to establish it. This attitude results in vilification of opposing persons and misrepresentation of contrary opinions or courses of action. It may be argued that this sort of intensity and one-sidedness has characterized conflict in all ages. That is so, but emphasis on the right to resort to dishonest methods has never been more pronounced. The shameless acknowledgment of war propagandists that misrepresentation and exaggeration concerning Germany's methods of warfare were used in bringing the Allies to a closer unity and the naïve defense that is made for such tactics is a case in point. We cannot set aside, either, the evidence that the dominant motive of the journalism of a few years ago was to disseminate news, while the motive of much of the journalism of the present is to win the acceptance of opinions that the owners of papers desire accepted, that facts supporting those opinions are carefully exaggerated and facts opposed to them carefully suppressed. I must confess to shame sometimes at seeing opinions that I regard as logically valid and ethically sound propagated by methods that I regard as unworthy. One is not optimistic concerning the future of human thinking, or even concerning the preservation of the accumulated thought results of times past, when that thinking is so severely infected with such a devastating disease. The propaganda corruption is about to endanger the worth of all discourse.

Nowhere are the excesses of propaganda more pronounced than in the utterances of those who have set for themselves the task of judging mankind. To return for illustration to our selected type of critic, it is manifestly true that he often does not know the facts concerning religious views and religious persons that he opposes for the reason that he does not wish to know them. And even when he tells the truth about these views and about the persons who hold them, it is not the whole truth that he tells. And a half truth may be the worst sort of a lie. By statements that wrest words from their setting and facts from their relation to other facts anyone may seem to the unwary to establish any sort of contention. I have no word to say against criticism that is just and fair, however harsh it may be, but I am sick of unfair and onesided statements and cheap propaganda methods, regardless of incidental good done or the causes championed.

Have you ever discovered a critic who was not willing to justify himself? Recently I read an article by Bertrand Russell, whose gifts in criticism nobody will likely call in question. The article had the sugges-

tive title, "The Harm That Good Men Do." It is in the current number of *Harpers'*. I am finding no fault with the general argument of the article, but I could not fail to be amused at some of the statements. He defined a good man as "one whose opinions and activities are pleasing to the holders of power." I do not wish to argue with his ironic definition or with his thesis. But I was interested to note that if a man measured up to Mr. Russell's ideal of goodness—not an unworthy ideal, but in most respects a very high ideal—a few peccadillos should be regarded as unimportant. I venture to suggest that Mr. Russell would include among those unimportant peccadillos his own pet sins. In other words, Mr. Russell sees in other men's conduct gross violations of his own ideal of goodness, but those things in his own life that might violate the other man's ideal of goodness are only unimportant peccadillos. They are such because they happen to be the critic's own sins.

Another evidence that I have noted of the popular critic's essential dishonesty is his care to avoid voicing the sort of objections that might bring upon him the disapproval of the masses. I have nothing but praise for those lone voices crying in the wilderness against the sins of the time, but I have only contempt for the man who noses out the popular drift and attacks those things that he knows the rabble will back him in attacking. Have you ever noted how the selective tendency prevails in the choice of objects of attack? For example, How many among those who seem so anxious to point out the faults of the church and the eccentricities of the ministry have you ever found mentioning some very obvious defects in other people? Let us consider the smoker. It is not my purpose here to attack him, but he is open to attack. His tyranny, his lack of courtesy, the fire menace that he constitutes, the uselessness of his habit, and many other vulnerable points in his practice offer a wide target for criticism. But do you find those popular correctors of human conduct making use of these opportunities? Not at all. They will excuse all the smoker's weaknesses and speak of anyone who protests any of his practices as a crank or foggy. I heard a man making a fire prevention address not long ago. He eloquently mentioned various causes of fire but avoided mentioning the smoker as a cause. Why? He would have turned popular sentiment against him. He would have displeased the tobacco trust and its vast army of loyal supporters. But let the tide turn against the smoker and the drift of popular sentiment be in another direction and a multitude will arise to denounce the evils of smoking. The popular critic is no lone prophet of righteousness. He believes in safety, first, last, and always.

I read an article recently in which a minister criticized his own kind. I agreed with the main contentions of the article, but I was repulsed by the underlying psychology. The writer stated that there were times when he was a little ashamed of being known as a clergyman. He said that he felt inclined to take off his clerical dress and travel "clerico incognito" with the men of the smoking compartment. That is well. Distinctions and cleavages of that sort might well be avoided. Mufti has many advantages. But the fact was evident that he was afraid of the men in the smoker. He confessed that he shrank from being thought of by those men in the way that they might think of the ordinary minister. There were two things here that I did not like. I do not like the anxiety to please, the shrinking from non-conformity, and I do like the implication of the assumption that he was not an ordinary minister. It seems to say: "The other ministers are queer creatures, but I am different. I am a superior sort of minister and worthy of all acceptance." To put the case another way, I should feel troubled to find myself to be just the sort of minister that a group of men in a smoker might wish me to be. The disturbing thing would be the realization of their unqualified approval. I have the lingering suspicion that this mood of conformity and caution is all too often the mood of the habitual critic of men and institutions. Ministers need drastic criticism. They are guilty of many things that deserve censure. But while the critic is at work on other cases, I can see no harm in giving him a little of his own medicine.

III

The final thing that I wish to say about popular criticism is that it is generally non-creative. It is easy to find fault, but suggesting remedies is quite another matter. Sinclair Lewis has performed a service for the American town in calling attention to its ugliness, the vacuity of much of its life, and the bigotry of many of its citizens. He has been very effective and useful in pricking the bubble of American conceit. At the same time Mr. Lewis has revealed the shortcomings of his own thinking. He fails to furnish worthy substitutes for the persons and conditions that he holds up to ridicule. His imagination seems to be weak on the positive side. We could let it pass if he had not tried. He might have said that it was not his business to supply remedial suggestions, that he had assigned himself merely the task of diagnosis. That sort of thing is positively useful and defensible. But Mr. Lewis tried to offer suggestions and the effort was feeble. When one looks closely at the weak, sentimental, futile character that, as the heroine of *Main Street*, Mr. Lewis sets over

against a despised mass of rural nincompoops, he sees little hope of better things to come through that agency.

H. L. Mencken is perhaps the arch-critic of his age. I must confess that I sometimes get a pleasure from Mr. Mencken's diatribes, especially when I think they are richly deserved. Furthermore he has such a masterful use of the English language that one can overlook much of the faulty thinking and bad sentiment while he admires the skillful use of language. Sometimes, however, as Mr. Walpole has pointed out, Mr. Mencken simply screeches and tears his hair. At these times he becomes incoherent, inchoate, incomprehensible and inconsequential. But at times—rarely, perhaps—he offers valuable positive suggestions that tend to lift his utterances from the plane of mere diatribe to the plane of constructive intelligence.

Let us be thankful for fair-minded critics, even when they are most merciless. They are our best friends. They are kind when they are cruel. Let us undertake to be fair with every kind of critic. But emulation of their moods and manners is a doubtful proceeding. And we must not let them drown out other voices. We must do for them what they persistently do for others—we must criticize them.

THAT MORNING MUSIC

That morning music I shall hear
When all the Flags of Light unfurl;
Nor shall my heart be terrified,
When long-hushed voices speak again;
When Death shall whisper on my lips,
And pale the crimson on my face
With strange cold whiteness of the snow,
And throw his shadows on my eyes,
In that sweet dark of eventide;
When friends shall whisper, each to each,
Though none may break that dreamless sleep—
His lips shall kiss the drowse away
Who woke his friend of Bethany;
His hand shall light my morning stars,
And scare away the conquered dark;
With music that the angels know
A song shall gladden on the skies;
And he of Galilee shall walk
Among the havocs Death has made,
Shall sow the ruins new with life,
And nevermore shall Death return.

CHARLES COKE WOODS.

Oakland, Cal.

MORALITY AND RELIGION

JOSEPH M. BLESSING

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BEFORE a funeral the widow remarked: "My husband was not a professing Christian, but he was a very good man." She wanted her husband "preached into heaven." That he was a "good husband" was beyond doubt, but that his portion was heaven was not so certain, for Jesus said something about the necessity of confessing him before men as the condition on which they might share his life. The predicament raised a problem: Is there a difference between morality and religion? Can one be moral without being religious? Can morality *per se* save?

R. L. Ottley (*Lux Mundi*) says that "morality appears as God's exhortation to man to embrace and fulfill the true law of his life." Sir Henry Jones (*A Faith That Enquires*) says that morality is the whole of life. I would define it as character in action. Character represents all that a man has been and done up to the present moment. It is the summary of his past. Morality is also the summary of a man's past in the light of a standard of morality—the law of his life—as God has set it before him. The law of life as set forth by God is that man shall seek to live as the child of God, forever seeking to please his Father through a life of implicit and willing obedience. The type of a man's morality then will depend on his conception of God, and the willingness with which he seeks to serve him.

The conception of God that one holds and the attitude that he takes toward that conception determine and describe his religious nature. Religion has been variously defined, but never better than as man in his relation to God. Man's relation to God is a character relation: a moral relationship. Dr. Charles Ellwood (*The Reconstruction of Religion*) says that "religion is simply morality raised to its highest power, or universal morality, while morality in the common acceptance of the term should be religion brought down to the practical, everyday relations of men." The problem, then, is to determine whether morality and religion are separate and distinct, or whether they are but different aspects of the same thing.

That there are apparent differences between religion and morality we have no doubt. They appear at times to be not only different in themselves, but are headed in different directions. Morality is based on

human freedom, while religion appears to be grounded in law that at times completely destroys this freedom.

Morality grounds itself in human freedom. Unless a man is free he cannot be moral, for morality implies a willing acceptance of a *summum bonum*, and that voluntary aspect makes it real. If man is not free, good and bad become but necessary aspects of life, and morality loses its significance. It must be individual and personal. It must hold each one strictly to account and make the individual wholly responsible for not only what he does of and for himself, but what he does as a part of the larger social group. It is both subjective and objective. Doctor Fairbairn (*The Philosophy of the Christian Religion*) says that it (morality) is mediated through society, indirectly, as it were, by the interaction of man upon man. "It either struggles against him as a noxious force, or struggles to use him as an atom in its organism that may increase the energy needed for its own larger and more eventful movement." If man uses nature to serve his ends, then his relation to it is a subjective one. If he becomes submerged in nature as its almost purposeless slave, then his activity is objective.

An exact definition of morality is impossible. It has been variously described by thinkers since the days of Aristippus. Two ideas have persisted, and found their apologists in every generation. They group themselves about two norms: the individual and the social ideals. The individualists call themselves "Hedonists." Their ideal is the pursuit of the pleasant. Aristippus is their father. He taught that the pleasant was the real and the true and that personal, sensory pleasure was the true ideal of life. Whatever was conducive to pleasure was good. Whatever was unpleasant was evil. His successor was Epicurus, who felt that mere sensory pleasure could not be regarded as the highest good, but that real pleasure must be abiding. He thought that the greatest pleasure came in freedom from anxiety, fear, and pain. Whatever was conducive to this end was good, and whatever was not was evil. This raised him to a higher moral level than Aristippus, but his immediate followers degenerated to the lowest depths of immorality. In more modern times Hobbes, Bentham, and J. S. Mill have tried to prove the same general hypothesis. Hobbes regarded pleasure as the standard of right, and felt that whatever created the greatest happiness was best. Bentham modified his theory by adding to it the idea that pleasures were to be conceived, not as present pleasures, but as the pleasures of a lifetime. What causes pleasure to-day and pain to-morrow is not truly pleasant, nor is it a good. Bentham divided humanity into two groups: agents

and instruments. A man is either an agent, creating happiness, or else he is an instrument used by others for the creation of happiness for themselves. J. S. Mill reached the highest level of them all in his theory that, although all things agreeable and pleasant are the same, there are gradations of pleasure to be considered. Some goods are higher than others, and some evils are nobler than certain goods. He was father of the dictum that it is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied (Patrick). We know that the pleasant is not always the good or the true, and that happiness is not an end in itself. Usefulness is our highest good.

This was the general theorem of the second group. Their emphasis was on duty. Hume held that "While the act that promotes pleasure is right, it is pleasure seen, as it were, from the standpoint of society." To him interest and sympathy were the sole sources of moral obligation. His doctrine finds room for self-denial, and creates of it a good.

Kant says: "Act so that the maxim of thy will may always hold good as a principle of universal law": and "So act as to treat humanity, whether in thine own person, or in that of another, always as an end, and never as a means." How close this comes to the Golden Rule! Man must choose between pleasure and duty, unless he chooses to make a pleasure out of duty.

Morality oftentimes appears to be separated from religion. "A man may be morally respectable, and yet religiously sinful." He may be a good neighbor as so many think of him, and yet be intensely wicked. He may be accommodating, apparently honest, friendly, and still habitually break half of the Commandments. On the other hand, morality at times rises above religion. The great infidels of the world have been for the most part men who were morally clean. They have been honest, tender-hearted, loving, and industrious. Their characters have frequently been above reproach, and superior to many of their believing critics. This has been true to the extent that we must admit that morality has at times risen above the level of current religion. Suffice the fact that most infidels scout religion because of its lack of love and the repulsive cruelty of men and nature.

However, morality more often falls below the level of religion. Swedenborg divides morality into two groups: the spiritual and the natural. The spiritual is true: the natural is false. He says: "He that leads a moral life out of regard for the divine, is led by the divine; while he who leads a moral life out of regard for men in the world is led by himself. The man whose moral life is spiritual has heaven in him."

Morality then becomes something deeper than mere conduct. It penetrates to character and purpose, and the value of conduct, which is purely external, is measured by the purpose and motive that lie within and cause it. It becomes once more a strictly personal and individual matter.

Over against the privacy of morality is set the tendency in religion to submerge the individual and to curb his self-expression by the overlordship of law and ceremony. It surrounds him with a body of laws that penetrate to his very heart and will, and his whole life becomes an almost hopeless effort toward conformity, with practically no liberty to choose one way or another. The reign of law is most prominent in the more primitive religions, but it is by no means absent in even the most advanced systems of faith.

Not only has religion been at times anti-individualistic, but it has been grossly immoral. Many are the religious rites of sects that are obscene and vicious. Crimes untold have been laid at the door of religion, and not without cause. The Christian Church itself has not been wholly free from immoralities masqueraded in ecclesiastical garb. This, though true, is not general. The greatest divergence between morality and religion lies in the fact that the trend of religion is toward the socialization of the individual through acts of worship, while the aim of morality is to individualize society. It appears as though they are moving in opposite directions, but they are not.

Morality itself is subject to law. "Man must maintain his unity and obedience to the moral law." True religion is also subjected to moral law. Both are expressions of an inner, higher law of self that finds expression in conduct. The basis of this higher law is the relation of man to God, mankind, and to himself; a distinctly religious matter. If men complain about the rigidity of religious law, how much more harsh and unbending is the moral law! In fact, it is religion alone that is able to soften the harshness of the moral law by converting its obligations into objects of desire and its duties into pleasures. It substitutes for the strictness of punishment in the moral code a higher law of righteousness which removes the penalty by guiding men away from that which causes it. The apparent harshness of religion is but the medicine that heals the stripes of a stern morality.

Morality, unless it is linked up with God, is less than the best, and consequently inadequate as a guide for men; and religion, when it is not moral, becomes the curse of humanity. Only when morality is individually and personally religious does it make any contribution to the well-being of man, and only as religion is socially moral does it make any contribu-

tion that merits its survival. Hence, there seems to be underlying this diversity a "pre-established harmony" that draws them together, and unifies them in a prior, higher law, out of which emerges a real relationship.

To be moral man must be both free and under law. His real freedom lies in his power to choose the law for himself. Kant believed in a duality of nature that man alone cannot unify. It was a duality of the physical and the spiritual, or moral. Paul said that there was one law of his heart, and another law of his flesh, and that they were in eternal conflict. When man has fully understood the primitive unity of all nature, this difficulty will pass away. Until then it must remain.

The idea of either absolute freedom or absolute necessity is foreign to morality. Absolute freedom from law would mean absolute independence of morality, for morality is law—the law of the tried values of human life. The tyranny of determinism is equally great. The reign of law so complete that it shuts out freedom entirely shuts out man's power to call himself a moral being. Under a law of harsh necessity he ceases to be a man. If he cannot choose to do the wrong, he cannot choose to do the right, and on the power of free choice in the right direction morality rests its case.

H. C. King (*Fundamental Questions*) names six prerequisites of morality:

1. Some genuine freedom of volition on man's part.
2. Some power of accomplishment in the direction of that volition.
3. An imperfect developing environment.
4. A sphere of laws.
5. That men should be members one of another.
6. That there should be a struggle against resistance.

All this means that morality demands freedom, power, progress, law, society, and struggle as the conditions of existence. Anything less will not do.

After all has been said and done, law is but a social convenience, and essential to society. No man can live either in defiance to or in independence of society. He cannot survive alone. When men live together, rules regarding their privileges and the privileges of others become necessary. Happiness and progress depend on the extent to which the individual respects the rights of the group and the group those of the individual. "True freedom," says Sir Henry Jones, "is the power to conceive and carry out purposes." It is freedom to recognize one's duties and privileges, and to live according to them with respect to one's fellow men.

"At the heart of morality there is a positive relation to the universe and its divine principle." That we can take God out of it is out of the

question, for God himself is the moral ideal. "At the heart of religion there is a limitless exaltation of the infinite personality and a deepening of the effective powers of individuality." As religion develops it increases its personal emphasis until it exalts the person as the only value in the world. "From their very method of development religious beliefs became early entangled with moral standards and ideals." This individual-social dualism forms the basis of both religion and morality, and creates a relationship between them that cannot be broken.

Both ideas grow out of the nature of man. He is a socio-individual creature. He realizes that he is a part of the greater group, but also feels that he is personally responsible for all that it is and does. "The man upon whom the light of the moral world has fallen makes no excuses" for his conduct. He does not try to blame society, for he knows that he is in part responsible for what society does. This attitude renders him master of the situation. He cannot be enslaved against his will. He becomes the final judge. What he does or does not do is wholly dependent on the decisions he makes for himself.

"Moral action is the individual in the process of lifting what is to the level of what ought to be." "It is the bettering of conditions—a task which must be done by individuals who make the common cause their own, and personally help to lift the load that burdens all."

Saint Paul spoke of freedom from the law. His freedom was that of the individual who had caught a beam of moral sunshine. Duty had become his desire. What he had been required to do had become what he most desired to do. Obligation had been transformed into burning zeal, and the duty-bound man had grown into that highest type of all: those who dwell beneath the standard of the Good Will. The controlling force in his life was love: love that turns grim toil into happy privilege.

Swedenborg taught that the moral life is the same as the life of charity, or love. This is the accomplishment of the life that has been spiritualized. It is the child of religious experience. Thus, when morality appears at its best it is profoundly religious. "As religion becomes more moral it reinforces morality and strengthens society, and the tendency in a developing religion is toward a closer alliance with morality" (Garvie). Morality must be consistent. "From the external morality no one can form any conclusion of the internal" (Swedenborg). That means that it is possible for one to appear a saint externally and to be its diametrical opposite within. Morality to hold and develop must be internal as well as external, for it is out of the heart that the things proceed wherewith men defile themselves.

As morality and religion advance they converge. "It is at an advanced stage of development that morality and religion are brought into so close relation to one another that the holy life comes to be regarded as the sacrifice that is acceptable to God" (Garvie). The process will naturally grow until the perfect morality and the perfect religion will be one. A morality that ignores God is not true to the facts of experience and to that extent is self-contradictory. God is the source of all true morality. For morality to shut itself off from its source is to commit suicide. To cease fidelity to God and dependence on him is to perish utterly. Doctor Ellwood says morality cannot exist without recognition of God and religion. "Idealistic social morality without any religious sanction, so far as social science can see, is an impossible dream."

If this is true of irreligious morality, it is equally true of immoral religion. The world has experienced several periods of religious immorality. They have all ended disastrously. They have, like Samson, pulled down their houses upon their heads, and perished in the ruins. The civilizations that sanctioned them have collapsed, and crushed the sinning people. Both have been buried amid broken columns and tumbled walls. "It is easy enough to say," says Doctor Ellwood, "that morality is something separate and distinct from religion, but practically, they have always gone hand in hand." Thus we see that morality at its best, and religion at its best, ought to be one. Does history bear this out?

Professor Garvie says that "for Jesus himself there was no distinction between morality and religion." It is just this fact that makes ideal Christianity the perfect and final religion. "Jesus' moral perfection was the expression and exercise in deed and word of his religious consciousness." It was this inward consistency and unity in the character of Jesus that proved him the Son of God.

Morality and religion must be free. "Christian morality can never become automatic, but to be personal it must remain voluntary" (Garvie). Jesus made the life of righteousness the ideal and desire of his followers. To do the will of God became their greatest pleasure. Duty became for them a passionate desire. Morality within and without characterized their lives and set them apart. "The Christian conception of morality is an inward life that is guided in its self-expression" (Garvie). With the Christian a life of love grows out of a heart of love. It is just this overpowering spirit of love that gives to the uttermost that has made the Christian religion the one basis of moral progress. It is this inner union of morality and religion that has become the crown and glory of the Christian faith. In Jesus the two converge and become as one.

AN UNAUTHORIZED BIBLE: OR THE PROPHETS SPEAK
AGAIN

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THE *Atlantic Monthly* in a recent issue contained an article by Dr. Walter S. Swisher entitled "The Passing of the Prophet." But are the prophets passing? Do not men and women to-day speak with the authentic voice of God and constrain their hearers even as did the prophets of old?

In order that my students at Goucher College might enter into the religious experience of the prophets of Israel, I asked them several weeks ago to write imitations of the various types of literature contained in the Bible as these types are distinguished and analyzed by J. H. Gardiner in his *The Bible as English Literature*. The imitations, though but seldom achieving the literary power of their models, yet, it seems to me, approach sufficiently close to its achievement to force one to the conclusion that the God who touched the lips of our fathers and they broke forth "in notes almost divine" is still brooding over the spirits of men and can move us as truly as he did the men of old to speak with demonstrations of supernal power. We are the children of them that slew the prophets—but also we are the children of the prophets who were slain. Through our souls God still speaks—in thunders, in pleading, in quiet reflection, in the suggestion of the ineffable.

In order that the reader may judge for himself as to the power of God to speak through the medium of modern minds as he did of old, I shall present, as revised and condensed for publication, some of the material which my students presented to me. The length of the papers themselves forbids the addition of an analysis of their literary qualities and the exhibition of the degree to which they do employ the rhetorical principles which the biblical writers employ and by means of which they move us as they do. I should say, however, that in so far as the following papers fail to move us as do the pages of Scripture, it is because the writers of the papers have failed to employ the methods stated by Gardiner as those of the biblical writers, not because the methods of the biblical writers are unknown or impossible of employment. For instance, the students who wrote psalms did not always see to it that their clauses were balanced; the one who wrote the lamentation, that the second clause

of each of her couplets was shorter than the first—requiring a downward inflection of voice at the end of each couplet, producing the effect of a wail; and no one of my students employed with any definiteness either open vowels or liquid consonants in order to introduce music into her words.

On the other hand, when the writers do employ the methods of the biblical writers, they gain the desired effect—even though they break the usual canons of rhetoric. Let us consider a few instances. The writer of the first prophecy which I shall quote selects for treatment little bits of argument against war. Often they are unimportant. Never are they systematically arranged. Yet they are always taken immediately from common experience and so vividly expressed as to force the reader simply to devote his attention to them. Therefore he does not criticize them as he would if they were the essential points in a formal argument against war. Rather he tends to complete them by arguments of his own. Since these arguments are the products of his own mental activity, they have a tenfold greater effect upon him than any argument proposed by another could have. Consequently, the final effect of the prophecy to be quoted is simply overwhelming, as is the effect of most of the *biblical* prophecy. Again, the formal irregularities in the Pauline letter to be quoted are supported by the real forward movement of the essential thought. Therefore the irregularities do not finally confuse us—no more than do the waves of the ocean. They simply draw our attention to the essential thought as it is not drawn to a perfectly explicit and logical exposition. Our Pauline letter has, therefore, one of the essential elements of power of a genuine Pauline epistle. And finally, the contradictions and vagaries of the apocalypse to be quoted give the impression of the illimitable, the divine, of that which we ever seek but cannot quite encompass, as explicit and consistent figures could never do.

If the biblical writers are the mighty men of the world, ought not their method of writing to be analyzed even more fully than it has been by Gardiner, and related to the modern norms of effective writing, and to the laws of logic? If this were done, would we not be justified in looking for an age of heaven-opening, world-converting homiletics? Would not the pale doubt of our essential oneness with God, on the part of our modern age, then flee away as the mist of dawn before the ascendant sun? For then what primitive man always conceived to be the evidence of God's immediate influence upon his soul, but which modern man tends to discard, would be restored to its rightful place in our lives—even abnormal, though purposed and controlled, excitement.

I. SIMPLE NARRATION OF THE OLD TESTAMENT

TWO SISTERS

1. And it came to pass that there were in the land two sisters: one was filled with the evil spirit and sought false gods and riches, and one was blessed with the spirit of the Lord and desired not riches.
2. And the righteous one was sore grieved that her sister heedeth not the laws of Jehovah;
3. And she spake one day to her sister, saying, Sister, wherefore seek ye false gods?
4. Doth thy heart not tell thee that Jehovah feedeth and clotheth thee and not the foreign baalim?
5. And the evil sister answered and said unto her, Yea verily, your God feedeth and clotheth you, but only with sack-cloth;
6. My god provideth silks and pearls which delighteth the soul more than prayers and fasting.
7. Depart hence, foolish one, and worship your God.
8. And the righteous one answered and said, It is written that my riches are of the kingdom of God, but yours shall perish with the earth.

THE FREEING OF THE SLAVES

1. It came to pass that men from great ships came upon the dwellers in the forests and swamps of the land.
2. And they bore heavily with lashes upon the people, and they sold them as slaves into a far country.
3. And the slaves labored in the fields of their masters like beasts.
4. The sun did fall with fierceness upon them, and they were nigh unto death.
5. And the masters beat the slaves when the work which they did was not enough.
6. And the slaves were held in bondage till they died.
7. And their sons and daughters also were slaves of the same masters as their fathers had served. And so it was for many generations.
8. But some of the people in the land had no need of slaves; and they sold them.
9. And one of those who had no slaves beheld the oppression. And the name of this man was Abraham.
10. And the spirit of God came upon him, and his eyes were opened, and he knew the bondage was an iniquity.
11. And God heard the cries of the slaves, how they cried for deliverance both day and night.
12. And God said, I will raise up my servant Abraham to be ruler of this nation.
13. And it was so.
14. And Abraham, when he was made ruler, commanded that all the slaves be set free.
15. But those who owned slaves rose in rebellion against Abraham, for they said, he taketh from us our possession.
16. And there was war in that country for many months; and brother fought against brother, and father against son.
17. And behold, there was great destruction.
18. And when it was not known which way the battle went, God gave great might to the army of Abraham, the servant of the Lord.
19. And they drove back the army of them who held slaves.

20. And the army of Abraham compassed about the army of the slave-holders, and they slew them with a great slaughter.
21. And those who escaped from the battle set free their slaves, even as Abraham commanded.
22. And God blessed Abraham greatly because he obeyed the voice of God.

AN EXCERPT FROM THE LIFE OF BENJAMIN

1. And it came to pass on the journey from Bethel on the road near unto Ephraim, Rachel was smitten in her old age.
2. And she bore a son unto her husband Jacob, and died.
3. And Jacob grieved many days because of the death of Rachel, for she was beloved in his sight.
4. And he called his son Benjamin and loved him greatly, for he was the son of his old age.
5. Now when Benjamin had grown for twelve years, it came to pass that his father sent him out with his brethren unto the land of Siddim to tend his flocks.
6. For there was a drought in the land of Shillem and the grass withered and died.
7. And the flocks and herds of Jacob could not find a pasture. . . .

THE WORLD WAR

1. And the nations of the world prepared great armaments; and hatred and greed filled the hearts of men.
2. For many years this was so until all Europe had become an armed encampment.
3. And it came to pass in the nineteen hundred and fourteenth year after the birth of Jesus Christ that the great nations of Europe were entered into a war. And destruction and terror and famine were in all lands.
4. For the Germans came up with their cannon and their guns and they came as grasshoppers for multitude, for both they and their munitions were without number;
5. And they entered into the land to destroy it.
6. And the old men and their wives and their daughters and their children's children fled from the battle.
7. And there was mourning in the land, for the slaughter of men increased day after day, for men continued to devise more destructive weapons of war.
8. Then they made prayers and supplications unto the Lord for courage and strength and the Lord heard their cry.
9. And there arose the younger men to continue the fighting, for the strength of their brothers had well nigh left them.
10. And the women worked in the places left by the men, and they nursed the wounded.
11. And the rich forgot their riches, and the poor forgot their poverty, and they joined hands to destroy the enemy.
12. But the Germans approached nigh unto Paris and the Allies were sore afraid.
13. And it came to pass in a far country across the sea that the people rose up in indignation against the destruction in Europe.
14. And the Lord gave their leader wisdom and understanding exceeding much and largeness of heart, even as the heart of Samson when he slew the Philistines with a jawbone.

15. And Wilson spake wisely to his people.
16. And they made ready to sacrifice for the sake of righteousness.
17. And a multitude of young men, even more than a million, crossed the sea to battle.
18. Now there was great rejoicing in the hearts of the Allies, for they knew the Lord had sent them strength, and they fought with great courage.
19. And behold, after many months of battle, the Lord gave victory to the Allies and scattered the armies of the Germans.
20. And it came to pass that an armistice was declared until the terms of peace were decided.
21. And all the people gave thanks unto the Lord for their deliverance, and they rejoiced.

II. POETRY

THE DESTRUCTION OF THE ENEMY

1. The power of the Huns is shaken,
The wicked are fallen from their high places.
2. Cry it from the mountain sides,
And let it be known from the depths of the valleys.
3. The sword of the mighty covered the land of the wicked,
The hand of the strong crushed the flesh of the weak.
4. They came like thieves by night,
They crept into the land by darkness.
5. But the eye of the watcher slept not,
The mighty uncovered their swords.
6. Shout with loud cries of the battle,
Tell forth the bravery of France;
7. For her rivers are red with the blood of the Hun,
And her fields are plowed with his bones.
8. Oh, ye of the mighty rejoice and bow before none,
For the oppressor is fled, the Hun has tasted the earth.

JEHOVAH IS PRAISED FOR THE TRIUMPH OF THE ISRAELITES

1. Behold the children of the Lord have triumphed!
Glory to him that hath caused the victory to be ours.
2. His blessing be upon us and our children's children.
Jehovah is the highest; his glory is manifest.
3. To-day the idols of the cursed have fallen,
To-day have we shown forth the might of Jehovah.
4. His strength was in my arm when I smote the enemy.
His soul was in my soul glorying in the death,
5. And trampling in the gore of the wicked.
6. Jehovah hath said: Go forth in my name;
Jehovah commanded and his children have obeyed.
7. The enemy stood before us—twenty men to one man of God.
The angels of Jehovah hath encompassed us about and we were not afraid.
8. We cut down the enemy as grain;
We hewed off their limbs as cockle.
9. We went forth in the day of his power,
The mountains and brooks ran blood at his name.
10. Jehovah is the highest; his glory is manifest.

A MODERN ANSWER TO DEBORAH

There is a terror in the land of my fathers,
 There is a beating at the gates of the cities,
 And voices crying in challenge unending:
 "Fling wide your gates and surge forth to battle.
 The rattling of bayonets even now is heard.
 The hosts surge about us like the sea ever flashing;
 They roar like waves which break on the shore.
 Our gates are not strong; they will break them down;
 They will break down our gates with their hate and their bloodthirst.
 And our sons will they take and make prey for the vultures,
 And our daughters, our fair daughters, will they take for their sport.
 Behold, even now they appear at the walls, gigantic in the helmets and breast-plates of war,
 Their faces bedeviled with the hate and lust of war.
 We cannot know them for men;
 They are not like the sons of mothers."
 I, too, am a mother, a mother of men,
 And must I send forth my sons,
 Forth to soak their native soil with rich, young blood,
 And call it patriotism?
 Must I put hate in their faces and vengeance in their eyes,
 That they may be dreadful to men,
 That none may know them as the babes of my bosom?
 No fear have I of the bayonet, no more
 Than had Deborah of tent-pin and hammer, though turned on my breast;
 My fear is of the hate in the eyes of the young,
 In the eyes of our children.
 The bayonets will be broken ere the battle is over,
 The guns will be useless for want of powder,
 But the hate in those eyes will accuse us forever;
 The hate will remain an eternal fuel
 For war after war which will follow upon us.

O God, thou who regardest the fate of us all,
 Wipe out the hate from the hearts of us heathen,
 Anoint our fury with thy loving kindness,
 And let there be peace for ever and ever.
 O Maker of Life, O Source of all Mercy,
 Hear a mother's plea for the sons of the world.

A CRY OF DISTRESS

1. Save me, O God, God of salvation,
 For I am lashed about by the whirlwind of my desires.
2. The evils of my age grind down upon me,
 They grind like a mill-stone upon golden grain.
3. My throat has been galled by strong drink.
 I am branded by my God's forgetfulness of me.
4. My lungs ache from the thick yellow fumes of the weed,
 And I am weary from my ceaseless dissipations.
5. Let not the mire suck me down deeper,
 But let my feet strike on some solid thing.

6. Let the knowledge of thy love be the rock of my salvation.
Be thou the mercy everlasting when all else dissolves;
7. Then lift me up and cleanse me with a deeper passion:
Make me to know thee in thy holiness.
8. And from my contrite heart shall rise songs of salvation unto thee,
They shall rise continually as the lark set free from the snare.

A PRAYER FOR HELP IN THE TIME OF SICKNESS

1. O Jehovah, I cry unto thee, hear my prayer,
Harken unto the voice of thy servant and in thy loving kindness answer
me;
2. Guard my soul from the hand of the enemy,
For in thy sight I am weak; and thou art my refuge.
3. Rescue me from the hand of the enemy, for he is strong,
And wicked things hast he done these many days;
4. For he hast caused me to walk in the valley,
And beneath the shadow of the wings of death have I wandered long,
And my heart was sore afraid.
5. Then I remembered thy presence,
I lifted up my voice unto thy hills round about, I cried unto thee.
6. I cried, O Jehovah, thou art the mighty one,
Thou art the helper of those who fear thy name.
7. Thou art the refuge of the weak and the weary.
8. Hear my supplication, make haste to answer my prayer.
For I am weary, and my soul crieth out unto thee.
9. Turn not thy face from me, cut off the strength of mine enemies,
And guide me in the paths of life.
10. For thou art Jehovah; thou art the God of salvation,
And in thee do I trust.

A PSALM IN THE DESERT OF MOAB

1. O Lord, hear thou thy handmaid: bow down thine ear, O God, and hear me.
2. Thy goodness is a well among the rocks of Ephraim: a token of thy love
and mercy.
3. Yea, the waters of thy great justice shalt thou pour before thine anointed.
4. Thou makest a way for them through the mountains unto the secret place
of thy compassion.
5. Rocks start from their beds and brambles fall by the wayside at thy
command.
6. Thou causest grass to flourish at the lip of the well, and thou spreadest
shade about it.
7. Then shall come thy people, O Lord, rejoicing in its sweet waters.
8. They take their handful or their cupful from it, and depart with gladdened
heart.
9. Let thy people come, O Lord, let thy people come:
10. May the waters of thy well gush forth as from the rod of Moses.
11. Who passing o'er the mountain shall not stop to rest by it?
12. Whose thirst shall go unslacked because the water faileth?
13. Thou art he who hast kept us from our enemies, and who ruleth with a wise
heart.
14. With thy hand lead Israel safely; guide us, for we wait in darkness.
15. Surely truth is thy defense, and mercy is thy glory.

16. Thy goodness shall encompass all the earth: for the goodness of thy heart shalt thou fill thy well.
17. Lead us onward, God of Jacob; our souls yearn for the freshness of its waters.
18. Yea, Israel choketh with the dust that riseth from her weary feet.
19. The voices of the multitude arise in lamentation.
20. Shall their cries pass by unheeded?
Let them come near before thee, O Lord.
Let thy people gather at the well.

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A PSALM OF PRAISE

1. O thou who didst hold dominion o'er the heavens since the first rise of the crimson sun,
2. And o'er the heaven of heavens since the first swing of the rippling tide;
3. Thou who hast formed the blue canopy of sky,
4. And spread it o'erhead to the far edge of eternity;
5. Who at evening covereth the shoulders of day with a dark mantle,
6. Fastened with myriads of scintillating stars;
7. Who sendest the pale moon trembling o'er the unfathomed deep of the night,
8. And the great orb of light to usher in the dawn;
9. Who callest to the emerald sea with vibrant voice,
10. And causest the waves thereof to heave and away like moving mountain ranges;
11. Who hath endowed the flowers with fragrance and enriched the lark with song;
12. Thou who art the reliance of the mighty and the passionate hope of the impotent;
13. Who stretcheth forth thine arms to those who weep and writhe and suffer,
14. And who calleth the penitent so that they need must come;
15. Whose loving kindness is everlasting and whose mercy endureth eternally;
16. Thou who art the inspiration of all holiness and the example of all love;
17. To thee my soul leaps up in breathless adoration; "Thou, O God, art my God."

A TRAVELER'S PSALM

1. How wonderful is the world which the Lord hath made,
How excellent are the works which his hand hath formed!
2. He hath curved the course of the rushing rivers,
With his fingers hath he molded the sloping valleys;
3. He hath formed the sea and reared high the tall mountains,
The mountains which rise upward toward his dwelling;
4. The tall cedar and the olive he hath also created;
The great leaved palm tree he hath given me as a protection;
5. In the desert hath he prepared a spring of cool waters
To strengthen my soul on the weary road.
6. By pleasant streams doth he lead my course;
By waving fields and the rich olive groves.
7. In the day hath he given the sun as my guide,
In the night-time the stars protect me from peril.
8. How lovely and fair is the world he hath fashioned,
It showeth his kindness to the children of men.
9. When I journey alone through the gorge of the mountains,
Thy hand is nigh to help me in the rough places;

10. When the terrors of night encompass me round,
And my spirit is melted as wax within me,
11. Then thy presence is by me to strengthen my weakness,
Thy approach bringeth light to the darkness of my heart.
12. How marvelous are the ways of the Lord toward man;
How great is his kindness to him that travelth!
13. How fair are the trees that protect me on my journey;
Thou, Lord, art more fair, and dost bring me more of comfort.
14. As the fountain doth cool our thirst in the desert,
Thy spirit doth satisfy the longing of my heart.
15. Thou art as the sun which guideth my journey,
As a light to direct my faltering steps;
16. O Lord, all my days will I worship before thee,
For thy name is above all the things of the earth.

A SONG OF LOVE

1. I will lift up mine eyes to my beloved.
2. I will seek him out from among the chieftains.
3. I will lead him to my vineyard.
4. Yea, I will lead him beneath the shade of the vines.
5. I will lead him beneath the boughs of the fig tree,
6. Beside the cool fountain.
7. I will lead him through the flowers and sweet herbs,
8. Through the orchard and the lillies dropping myrrh.
9. For my loved one is fair, oh my sisters.
Fairer than the snow on Lebanon;
10. And taller is he than the lofty mountains.
11. His brow is like white marble,
12. Whiter than the blue-veined marble.
13. And his eyes are deep wells of water
Deep as living water,
14. His lips are red roses,
His lips are fragrant red roses. . . .
15. But he is gone.
16. Oh, my beloved, go not.
17. I have sought thee through the valleys.
18. Through the fertile valleys have I wandered.
19. Thou art not there.
20. I sought thee whom my soul loves, oh my beloved.
21. My sisters, have ye seen my beloved?
22. He whom I love has departed.
23. I charge ye bring me to him.
24. I will seek him in the hills.
25. I will search the high hills for my beloved.
26. I will seek him out and lead him to my vineyard.
27. Fair is my beloved, oh my sisters, fairer than the snow on Lebanon.

III. WISDOM LITERATURE

PROVERBS

1. The proverbs of Helen Richards, daughter of Edward:
2. To know what is wise and good,

3. To further the learning of the wise,
And the discretion of young people;
4. To give understanding to the foolish,
And restraint to the intolerant.
5. My sister, thou canst scarcely make a friend in a year,
But thou canst easily offend one in an hour.
6. Kindness can impress even at great distances;
But severity loseth its virtue with the miles.
7. Marble is not less hard for its polish,
Nor a knave for his beguiling words.
8. Woman's favor is as the shining of the sun;
And riseth and setteth even as the sun doeth.
9. A man cannot become perfect in a hundred years,
He may become corrupt in less than an hour.
10. An ungrateful child is a wart on his father's face;
Present, it is a blemish; removed, it leaves a scar.
11. A hollow building echoes all passing sounds,
And a vacant mind taketh up trivial suggestions.
12. Those who speak do not know;
Those who know do not speak.
13. It is the wisdom of heaven not to speak,
And though silent, one gains its response.
14. Heed not the utterances of a slanderer;
As the waves lapping at a rock; so he seeketh to corrupt the good deeds
of others.
15. Do not yield to temptation; for in so doing you invite others to observe
your weaknesses.
16. Throw out the line of thy endeavors far from thee,
And verily it shall pull thee out after it;
17. Jump into the midst of the swift flowing waters,
And thou shalt learn to swim even as the fish of the sea.
18. Prudent is he who chooseth his friends,
Mindful that a barren soil yieldeth no fruit.
19. A kind word is like unto a cooling rain upon a thirsty city.
20. Virtue is like a lofty column,
Heaven crowned and serene.

A MEDITATION ON BOOKS

1. Happy is the man that knoweth books,
And blessed is he that understandeth their value.
2. For books are better than riches;
Yea, better than gold and silver.
3. They are more to be desired than power,
More than fame, and the cries of the multitude.
4. For these things pass away;
They wither like the leaves of the oak tree.
5. But books will remain for all time,
A delight in them is everlasting.
6. They are more faithful than a brother,
They are more steadfast than a rock on the hillside.
7. In time of trouble they will not forsake thee.
Yea, in thy desolation they will be at thy right hand.
8. They are thy best friends, thy truest counsellors.

9. For in them is contained the understanding of all men;
In them wilt thou find the wisdom of thy fathers.
10. Wisdom floweth from them as honey from the honeycomb.
They are the storehouses of wisdom.
11. As a man surrounded by his enemies reacheth for the sword at his girdle,
So do men beset by sorrow call upon books for aid.
12. As a tree which containeth no sap,
As a pool of stagnant water,
As an eagle with broken wings,
So is a man who knoweth not the wonder of books,
Who regardeth them not as his friends.
13. For they are an inspiration in youth and a comfort in age.
Yea, when thy hairs are whitened and thy limbs are palsied,
They will comfort and console thee.
14. Harken, my son, harken to my words:
Sow in thyself a love of books,
That thou mayest reap knowledge and wisdom and joy unceasing.

A MEDITATION ON STRONG DRINK

1. Look not upon the wine when it is red,
Nor upon any kindred liquor,
For the law doth command this.
2. For this is the word of the people,
That wine shall be for no use
But for sacrifice to Jehovah, the Lord.
3. He who breaketh the law breaketh a covenant with his own people.
He destroyeth the protection of his own life.
To such shall surely come disaster.
4. Cursed be he who deals in the traffic of the grape,
For by his own hand is he calling down vengeance on his head.
5. He is the serpent offering of the tree of knowledge;
And he who is beguiled shall reap the evils of the poison therein.
6. Let us make a fluid which renders the grape unfit for drinking,
But let it be a fluid which does not kill.
7. Let the priests and officers of the law obey the word of the people;
Then will the laborer of the field and the merchant also obey.
8. May Jehovah change the heart of man that he may obey his own covenant;
And let men make over the law so that all will attend and remember.
9. And may the blessing of Jehovah rest upon him who obeys his conscience;
Even upon him who observes right and wrong to do them.

THE LAMENTATIONS OF A COLLEGE WOMAN

Chapter I

1. Woe unto you, my daughter, who squandereth the bloom of thy youth on
getting a higher education.
2. She spendeth half her life on getting into college, and the other half on
getting out.
3. She loseth her freshness in long night watches over her books.
4. Her eyes becometh dull with much library reading;
5. And her temper spoiled by fretful laboratory toilings.
6. She pursueth science and findeth much on which the doctors differ.
7. She seeketh truth among the philosophers, but alas! there is none.
8. She studieth the Book of her Fathers, and it is not what it seemeth.

9. Yea verily, she exploreteth the subtleties of man and nature and crieth aloud;
10. What profiteth it a woman to know her Huxley and lose her charm!
11. For a woman without charm is as a rose without perfume and color,
12. She fulfilleth not her mission in life.

Chapter II

1. Thus she maketh haste to restore her failing talents;
2. And findeth comfort in promised holiday festivals.
3. But unto her who is heavy laden works are yet added,
And the oppressed receiveth burdens.

Chapter III

1. Behold, the day of rest and rejoicing is at hand!
2. But the soul of the college daughter lifteth not its head in joy.
3. Through these things her heart becometh faint,
And her mind in great trouble.
4. She warreth vainly amid glad feastings for sober thoughts,
And her dance is turned into mourning.

Chapter IV

1. Remember, O profs, what is come upon us;
Consider and withhold thy reproach.
2. For our minds are torn asunder, and our brains greatly strained with seeking
after two masters.
3. We have labored and have had no rest.

IV. PROPHECY

THE PROPHET DECLARES GOD'S WILL WITH REGARD TO THE NAVY BILL NOW
BEFORE CONGRESS

1. Hear, O nation, and take heed, for the Lord saith:
Woe unto you when nation fall on nation; when as a hawk a nation
pursues its prey.
2. Surely arms, O man, is a means to war.
3. It is not in a race that man conserves his strength;
In a land of peace is the horn of plenty exalted.
4. Yet the Senate saith: O body mighty in power!
Japan hath ships, and England more;
Why should we not have ships of war?
5. But hear ye the voice of my prophet,
By water, known for authority, who testifyeth continually before this
people, saying:
6. America hath more arms than England.
7. And Chairman French of the Naval Committee hath declared to waxen
ours:
Our strength increases each year. Why, O men, add more?
8. And on the seventh day of the month of December our President did
report concerning the nation:
9. Let it be known, saith he, I am for peace.
10. I would not have our nation in peril before other lands;
So let there be sufficient defense;
11. Yet I do not desire to compete with these lands.

12. Will ye not harken to the voice of my prophets and of mine anointed, saith your God?
13. Why will ye devise devices of trembling hearts; for behold, I, your God, am in the midst of you.
14. Were ye ready nineteen hundred and fourteen?
15. Yet did not men come even as numberless as snow to the earth?
16. Have not I made the resources of this land even as a bottomless well?
17. Have not I raised up for your need men filled with my spirit to lead you in war?
18. Let not my people add ships and arms;
19. They are as a weathervane to the wind, and the wind blows.
20. The costs of war are great: they mount up rock upon rock like Hermon;
21. The hand is empty and the soil is barren;
22. The flower of the land is cut away and the hope of the world dies.
23. He who cries for more cruisers, oh Johnson, stop thy babbling; hear the widow and the desolate.
24. Ye who cast your vote, know ye for whom ye vote?
25. Behold if ye lead men in the paths of destruction, the curse of war will I lay upon this whole people, for all submit to war.
26. Yet to-day I plead with this people, saith the Lord;
27. To-day I hold out my hand and say come, harken to the voice of your God.
28. Did ye not turn ten score warships into motors? Why build more?
29. Two million men went to war in England as sheep to the sacrifice; they did not know.
30. The Germans loved their uniform: personal vanity, where ledest thou men?
31. Ask of the soldier, prove me, if the Hun died not face downward; he that hath killed at Verdun.
32. War gives work, if he saith thus,
O wretched one, who offereth blood for silver!
33. What counteth the word of such?
34. Press thy question upon him that sleeps; he cannot answer.
35. Ye shall not kill; thus saith your God: he is your brother.
36. Shall it be peace or war, O nation?
37. Fathers, remember thy home; mothers remember thy children, brother remember thy brother.
38. The drums beat; the dragon draws near, his scorching breath is felt, take heed:
39. If in war ye die, ye cannot say;
If through war ye live, for what?
40. I am the Holy One: I will not be mocked.

THE PROPHET TO YOUNG AMERICA

1. Hear this word that Jehovah hath spoken against you,
O children of the United States, the whole youth of America,
2. That ye may know the dire results of petting.
3. As the baby tires of its toy, so shall ye tire, and be tired of.
4. I shall visit upon you your iniquities.
5. For the transgressions of this new freedom accorded you, shall you be judged.
6. Your glory shall depart, for ye know not the restraint and sacrifice of love.
7. Thou shalt hide thy face in shame; in the company of acquaintances thou shalt walk with thy face averted, like a man in a driving storm.
8. You shall not say in that day: the ways were many and unknown, unwittingly we trespassed.

9. For behold I have declared it before it has come to pass.
10. I am your counselor and your God.

GOD'S BENEFITS TO AMERICA

1. And it came to pass that Alexander, the prophet of God, became much troubled because the people no longer worshiped the Lord God;
2. And he said unto the people:
3. Wherefore have ye forsaken the God of your fathers?
4. For the Lord hath humbled before you those who dwelt in this land.
5. And he hath made thee a great and strong nation.
6. And many men have risen up against thee but the Lord God delivered them into your hand.
7. The Indians and the men of England, the Spaniards and Mexicans, the Germans and the Austrians have fought against you and you have overcome them all.
8. And the Lord hath made of you the greatest of all peoples under the hollow of his hand.
9. He hath given thee a vast land which is rich with fields, and with pastures, and with forests, and with all kinds of precious metals.
10. He hath given for thy use the rushing waters and the lightnings and the gases from the depths of the earth.
11. And in thy greatness thou hast made wonderful instruments to do all thy labor for thee, so that thou dost not have need of thy own hands.
12. Now therefore fear the Lord; he only can preserve thy feet in a prosperous way.
13. But if ye forsake the Lord, then he will stand to judge thee.
14. Rushing winds and tempests will arise out of the sea and overwhelm thee, and the earth will rock at the approach of the Lord, the approach of the Lord in wrath.
15. And flies shall swarm upon your cattle and they shall sicken and die.
16. Your grain will no longer ripen nor shall the sun shine forth upon it.
17. He will call armies of aliens to his inheritance to be the ministers of his wrath.
18. Your first born will not come forth a living creature and all flesh shall waste away before the indignation of the Lord.

THE COMING OF THE KINGDOM OF GOD

1. In that day creation's tyrant, man, shall cast away his sword and scepter.
2. And peace shall rule the hearts of men.
3. Beauty shall be touched with beauty and justice shall be forgotten in love.
4. All ears shall hear the cry of the needy, and hearts shall feel the love of the unlovely.
5. The wounds of misunderstanding and regret shall be healed, and jealousy shall be known and flee in shame.
6. Man shall no longer oppress his neighbor through passion, nor for gain, nor league to dispossess the unknown stranger from beyond his gates.
7. Hills and valleys no longer shall be scarred by pits nor matted by human blood.
8. Nor shall death leave desolate.
9. All shall become one father's house, the children of one God.
10. Blessed are ye that shall take your waiting spirits unto this realm of righteousness and peace everlasting.

V. SIMPLE NARRATIVE OF THE NEW TESTAMENT

ON THE WAY TO JERUSALEM

1. And even as Jesus had commanded, the disciples went into Bethany near Bethpage and the Mount of Olives and found the colt.
2. When they had returned with the colt, the people put their garments upon it and Jesus was mounted thereon.
3. And they proceeded toward Jerusalem with the people going before him and following him, rejoicing and singing:
4. Hosanna in the highest. The wrath of our God is overpast.
5. He will not leave his people desolate.
6. He hath sent Immanuel for our salvation, to build the Kingdom revealed to our fathers, even to the prophets of the highest.
7. And behold as they came near unto Jerusalem, there appeared two women by the side of the road.
8. And they cried out to Jesus, saying:
9. Lord, Lord, hear our cry. Have mercy and save us.
10. And the people would have stoned them and driven them away, for the women were unclean with leprosy.
11. But Jesus hearing their cries and seeing what the people would do forbade them to cast the stones.
12. And he got off the colt and went to where the women were.
13. And he spake unto the women, saying: Women, who thinkest ye that I am? What wouldest ye of me?
14. And the women fell on their faces in the way.
15. And the elder answered saying: Thou art the Christ, the son of David, come to save our people.
16. O Lord, have mercy upon us and heal us of our disease.
17. And the women's faith pleased him greatly, and he spake unto them saying: Have faith and ye shall be made whole.
18. Thy faith shall heal thee.
19. And behold, as he spake their flesh became firm and they were healed.
20. Seeing this the people fell down and worshiped him.
21. And Jesus raised them and they went on to Jerusalem.
22. And the people rejoiced and raised up their voices, singing:
23. Glory to God in the highest. Hosanna. Praise ye the Lord and give thanks unto him. Our redemption is at hand.

THE LEGEND OF SAINT CHRISTOPHER

1. Now in Parina there was a certain man named Offero, and he did that which was right in the sight of the Lord.
2. And Offero purposed in his heart to serve Jesus, and he went to a certain prophet called Jerome and he said unto him:
3. How can I find him that is born king?
4. For, behold, I have purposed in my heart to serve only him.
5. And Jerome answered and said, Christ, the Lord is a great king, more to be worshiped than all else and whose loving kindness endureth forever.
6. Do thou go to the River Liber and build unto thyself a house thereby and all those who desire to cross the river and cannot because of their great weakness, do thou bear them across.
7. And it came to pass when Offero was threescore and ten, one even, when the sun was down, he heard a voice as one crying, even of a little child.

8. And Offero answered and said, Here am I.
9. But the voice called again, Offero, come hither, I pray thee and bear me across.
10. And Offero looked out into the darkness, but he saw nothing.
11. And a third time came the voice and Offero said, Now surely is there someone out in the darkness.
12. And he went out.
13. And, behold, there was a young child standing by the river and it turned to Offero and said, Take me, I pray thee to the other side.
14. Then did Offero stoop down and lifted up the child and he placed him upon his shoulders.
15. And suddenly there was a great wind, and all the trees bowed down before it.
16. And a mighty tempest arose, so that Offero was bowed by the weight of the child, and he was sore afraid.
17. And he took his staff and by his great might he came up upon the dry land.
18. And he would fain rest and he set the child down upon the shore.
19. Then he said, What manner of child art thou? for behold, had I carried the whole world on my shoulders, it would not have been more heavy.
20. And the child answered and said, Fear not, O Offero, for thou hast not only borne the world on thy shoulders but also him that made it.
21. From henceforth, thou shalt not be called Offero, but Christopher, because thou hast borne the Christ.
22. And Christopher fell on his face and worshiped the Christ.

A FALSE ACCUSATION

1. Then the hunchback, after that the magistrate had beckoned unto him to speak, answered.
2. Forasmuch as I know that thou hast been of many years a fair and honest judge unto all peoples, I do break silence and answer for myself:
3. That thou mayest understand, there are yet but nine days since I came unto this city to dwell.
4. And they neither found me in the house of death, nor in any iniquitous place within the city.
5. Neither can they name the place wherein I did truly dwell on that evil day.
6. But this I say unto thee, that they do falsely accuse me of murder, and seek to bring disaster upon me, believing to make appear guilty an innocent man.
7. And all manner of false things have they said against me who art a stranger and hath no friend nor ally within their gates. . . .

VI. LETTERS

AN EXHORTATION TO CHARITY

1. . . . , member of the Church of Baltimore, to the Churches of America, peace and strength from God our Father, and the Lord, Jesus Christ, throughout the year upon which we have entered.
2. And now I beseech you brethren, that you look to the relief of the unfortunate once more.
3. That ye see that they be not wanting in that which is their just share.
4. If ye are wanting in the knowledge of the ways of true charity in caring

- for these, we will send to you one of the brethren, who will acquaint you with the ways that our Lord would commend;
5. For these are the ways which we if we were the unfortunate would most prefer;
 6. These are not the ways which aid for an hour or a day,
 7. But these are the ways whose benefits are lasting.
 8. Therefore I beseech you, brethren, to give no more silver to the poor.
 9. But rather give it to the brother separated to this work, who, after having received many bits of silver, divides it according to the misfortunes of the people;
 10. Who carries it to them, with words of hope and cheer, encouraging them in their faith in the Lord Jesus Christ,
 11. And giving them of his knowledge of how best to use that which they have received.
 12. For such is the way whose benefits are lasting.
 13. For as the poor learn to care for themselves and their brothers, so their misfortunes become less;
 14. For in helping others they share the joy which was others' who previously helped them.
 15. And so your joys are increased a hundredfold, as ye help men that they may help others.
 16. Give ye therefore unto the brother who helps the poor to gain the joy of sharing with others.

VII. AN APOCALYPSE

HUMAN DESTINY

1. Now it came to pass in the twenty-sixth year, in the fifth month, in the seventh day of the month,
2. That I went forth by the river of Penn to behold the wonders of the Lord.
3. And as I went I looked, and behold, a brightness was about me,
4. And out of the midst thereof I saw a great cloud the color of coral, out of the midst of the sky.
5. Also out of the midst thereof came the likeness of great creatures formed in the midst of the air, and this was their appearance:
6. They had the likeness of men and of beasts, and of the things of the field, and they had hands and wings, and yet moving, I beheld them not.
7. And they came and they went, and when they went it was with great speed, and the light changed but the brightness was not gone.
8. And as I looked, behold, there came to me the thought that these were of the Lord,
9. I saw as it were the appearance of him, and it had brightness round about beyond compare.
10. And when I saw it, I fell upon my knees, and it was as though one spoke to me.
11. And it was as though he spake unto me saying, I send thee to the children of your nation that they may know that they have forgotten that I was with them when they came forth to the new world,
12. That I was with them in those days when I brought them over the seas, even over the Atlantic seas,
13. And that then they obeyed me and transgressed not against me.
14. And I would that they knew that I am from everlasting to everlasting: I change not with the ages of man.

15. Yet the children of America are stiffnecked; they go proudly.
16. Behold, they forget that I lifted them up, and that my hand has been upon them to rule even unto this day.
17. They ride about in huge chariots at great speed, they talk to one another at great distances,
18. Yea, they even devise their own light; they live in an abundance of great things,
19. But they have forgotten me.
20. He that heareth, let him hear; he that would hear, let him lend an ear; he that forbeareth, let him forbear; for they are a rebellious nation.
21. Then he spread before me, as though it were that I should know, the mystery of the brightness and of the creatures.
22. And these things I write that your hearts should not be hardened, that thou shouldest know the revelation of the Lord.
23. And he said, now ye know that the firmament above is even as this brightness,
24. And in it is a stillness which is peace.
25. But the people of America know not the peace nor yet the glory.
26. Therefore thou shalt set their faces toward this peace and glory which is in the firmament, for here is blessedness.
27. They are not in the hurry of the day, nor in the rush of the night.
28. Wherefore, as I live, peace is not in the abundance of great things.
29. Speed is not the way of the firmament.
30. The soul is the sanctuary wherein dwelleth the peace of heaven.
31. Moreover, it were as though it were said to me;
32. O thou children of America, ye people deceived in the abundance of great things,
33. What is required of thee, but that thy life should be as the firmament?
34. Turn ye yet again, O prophet, and behold the people.
35. They would see greater things than these, yet there is no glory greater than this brightness, nor movement greater than this stillness.
36. Is it a light thing to thee, oh prophet, that thou canst behold the hurrying throng in the streets of the city, and know that happiness is to be found in the soul?
37. They seek for marvels which shall not fail, but there shall be none, for they look not toward the brightness.
38. The firmament teacheth thee, O man, what is required of thee, but the streets of the city teach thee nothing but that men go mad in seeking peace, and find it not.
39. Behold, every form of creeping thing is here content, but in the city they seek peace and find it not.
40. Then I looked again, and behold, in the firmament there was above my head the brightness, but the creatures were gone,
41. And beneath my feet all lay in stillness, and the appearance was the likeness of peace.
42. Then thought I, those creatures stood and when they were lifted up, they lifted up themselves, and the spirit of a living thing was in that.
43. Yet also they waited upon the glory of the Lord to be lifted up, they depart not from the threshold of his presence, they forsake not his purpose, they look not to speed as the means to happiness.
44. They regard not haste as the way to pleasure, and behold, they see not the abundance of things as though these were all things.
45. And a voice came as though from all the corners of the earth, yet it was not from earth but from heaven, from out of the brightness.

46. And the mystery and the power of the voice made all my limbs to tremble.
47. And the voice said, Go unto the city which is a cauldron, and warn the people thereof,
48. For I have shown thee the brightness which is the color of coral (the likeness of the glory above the firmament),
49. And the creatures which move and are moved.
50. I have shown thee the way of glory and of peace.
51. Prophecy, I say, unto them, that they may see in these things my purpose, even that they should inherit the kingdom of glory and of peace,
52. The kingdom which is nigh unto them yet stretches ineffably away,
53. Which descends into time, yet is transcendent of time, for it is eternal.
54. For this purpose have I called thee into being, O man, and thou canst not flee thy destiny.
55. All the stairs of creation lead up to me. I am God, who declares it.

AS ONE WHOM A SONG HATH RELEASED

Come before his presence with singing.—Psa. 100. 2.

As one whom a song hath released
I sing as the meadowlarks sing
In the dew of the dawn, with the sun
On the grass in the spring.

As one whom a song hath released,
I sing as the bob-o-links sing
In the full-flowing tide of the noon,
Through the air, up the sky, on the wing.

As one whom a song hath released,
I call like the whip-poor-will calls
In the dusk of the day, on the bay
When the curtain of even-tide falls.

As one whom a song hath released,
I shall utter an infinite cry
At the love-lifting tug of his heart
From the song-singing cycles on high.

As one whom a song hath released
From the limits of life I shall fly
Like a bird on the wing, like a lark
Disappearing, a song in the sky.

As one whom a song hath released,
As one whom a Christ hath redeemed,
I shall sing as an angel might sing:
I shall dream as Omnipotence dreamed.

WILLIAM L. STIDGER.

Kansas City, Mo.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

WILLIAM VALENTINE KELLEY

A PILGRIM OF THE INFINITE

A CONTRIBUTION to the life and work of Doctor WILLIAM VALENTINE KELLEY was made in the first thirty pages of the January-February, 1925, issue of the METHODIST REVIEW. It included an able sketch by George Preston Mains, an *Emeritus* Publishing Agent of The Methodist Book Concern, followed by a quintet of tributes from Doctor S. Parkes Cadman, Professor William North Rice, Doctor David G. Downey, Bishop Herbert Welch, and Mrs. H. C. M. Ingraham. Now that Doctor Kelley has passed on his sacred pilgrimage into the heavenly world, the present editor of the REVIEW, together with Doctor Oliver S. Baketel, who, besides his editorship of the *General Minutes* and the *Methodist Year Book*, served as an assistant to Doctor Kelley, and Doctor Oscar L. Joseph, who largely contributed to its book notices, are joining as a trio with that quintet to form a double quartet in memory of their fellow laborer and personal friend.

"GREAT HEART"

FEBRUARY, the shortest month in the year, has for Americans two great anniversaries, the birthdays of Washington and Lincoln. But between these national patriots there comes for Methodism a date which will live long as the anniversary of a saint of our own religious history who to our vision marches down the years between the two noble heroes of American history.

Born on the eve of Saint Valentine's Day, Doctor Kelley, whose mother was surnamed Valentine, is like that other mythical master in the church calendar; his life was love and he was one who with sacred love filled the spirit of our church with faith, hope and love for more than half a century, adding knowledge to faith in its thought and life. And his love was not that poor passion expressed by so many in written and printed valentines, but the divine *agape*, which is the sacrificial Christian love of the New Testament. "By reason of strength" his life went nearly fifteen years beyond the traditional "three score years and ten," but that Psalmist phrase of "labor and sorrow" certainly had no application to his career. He had been most efficient in labor and shared sympathetically

in many human sorrows as well as in those of his own experience, nevertheless, it is certain that his strength of service was rich in joy and has now become full of precious rest.

Here on my desk are a score of lovely letters written by him to myself and others. They are too intensely personal to be quoted. It would not be proper to quote his earnest praises of myself and my own work, but here are a few sentences about Bishop Quayle, just after his death, which I dare to apply with emphasis to Kelley himself to-day:

That winged ecstasy, Quayle, has taken flight beyond our vision. Years ago he wrote me, "I know myself to be the son of your soul." Thereafter his frequent letters were signed "Your Son." His last reached me shortly before his ascension as if dropped from an aeroplane.

Walking with Doctor John F. Goucher along Nicollet Avenue in Minneapolis in May, 1912, they talked lovingly together about both a present and a future fellowship. Both of those noble men lived constantly in the eternal life rather than a merely earthly experience. This was a bit of the conversation:

GOUCHER: "Can you imagine a greater joy than the fellowship of souls that were absolutely sincere and transparent?"

KELLEY writes: "I had that joy that night as at many another time and place with that man."

This same emphasis made by Doctor Kelley for continued acquaintance after death and perpetual friendship appears in the last lines written by him in the fall preceding his own ascension into the heavenly glory. It was a sort of good-bye to us all:

The map of the world shows two Cape Farewells. The one of the southernmost cape point of Greenland, the other on the coast of New Zealand, but Cape Farewell is on my coast also. Most of my friends have passed or are passing out of sight beyond it.

My last sight of the face of that great lover of God and men, William A. Quayle, he was throwing kisses to me as he rounded Cape Farewell.

In Greenwood lies the ashes of that fine minister Albert J. Lyman, forty years pastor of the South Congregational Church. No finer man ever in any Brooklyn pulpit. Walking down Flatbush Avenue and Fulton Street, from the Brooklyn Clerical Union, one Saturday night, with him, at the point of parting, I took his hand and looking up into the sky said, "Doctor Lyman, I hope to find you yonder some day." That was our last parting. He went to his home and was seized that night with his final illness. In his last letter he wrote, "You will see the flag of the mediatorial flying over my grave." During the years of his spiritual ministry his thinking about Christ came to lay its emphasis on his mediatorship between man and God, and ever since, I have seen the flag of the Mediator flying over his grave.

That born gentleman George Slocum Bennett, of Wilkes-Barre, passed out of sight beyond Cape Farewell, sending to me his parting message, "Give him

my love. Tell him I'll meet him on the other side." He never broke his word. "He'll keep his tryst wi' me, at what 'oor I dinna ken."

My little craft still lies in the harbor, flying at its peak the Blue Peter, meaning "About to sail," waiting only for the signal to hoist anchor and away!

Here in the editorial office, which William Valentine Kelley occupied for twenty-seven years, the present editor constantly realizes his spiritual presence in influence. I still sit humbly in that chair which he and Daniel D. Whedon made for me a throne and follow on the office floor the hallowed steps here made and now echoed from the golden pavements of the Eternal City. And I constantly chant those lines of Tennyson concerning his own dead friend:

Eternal form shall still divide
The eternal soul from all beside
And I shall know him when we meet

and also those verses written by Emerson in his wonderful Threnody:

Hearts are dust: hearts' loves remain;
Hearts' love shall meet thee again.

House and tenant go to ground,
Lost in God, in Godhead found.

Great Heart! that is his true title and such was the phrase he loved to use in addressing his most precious friends, and as I am writing here at his desk, I can see it with tears as the address of one of his messages to myself. Surely, I myself confidently claim that our hearts' love shall meet again! All of us who knew and loved him ceaselessly echo that refrain from an old Scotch song:

We'll a' meet and be fain
In the land of the leal.

GEORGE ELLIOTT.

TEN YEARS OF COMRADESHIP

On October 1, 1910, the writer sat down in an editorial chair of The Methodist Book Concern, at 150 Fifth Avenue, for the special task of editing the Methodist Year Book and the General Minutes of the church; three books in the period of each twelve months. He was told that in addition to this work he was also to be "assistant to the editor of the METHODIST REVIEW," not assistant editor, but he was to be prepositionally related to this position by the little word "to." It was not expected that he should sit in a corner and wait for orders, but when the editor was absent, he was to answer all questions and do all things that could not be deferred until his coming.

Doctor Kelley did not do his editorial work at the Book Concern, but in his room at the Hotel Saint George, in Brooklyn, where he made his home for about thirty years. As a result, unless he had a special appointment for an earlier hour, he seldom came to his office before noon, and frequently not before four o'clock, or even not more than two or three times a week.

He never had a stenographer, but did all his correspondence and editorial writing by hand. This left his office without an occupant most of the time, and here was where the "Assistant to the Editor" got in considerable work. The same position is held to the present editor of the *REVIEW*, but he does all his editorial work and correspondence in the office and also he has a very competent stenographer, who almost entirely relieves the "Assistant to" of any duty.

By this arrangement Doctor Kelley and his helper were brought into frequent touch, and the latter found a fair share of service. Everything was so harmonious and the friendship became so close and agreeable that one became known as "Senior" and the other "Junior," and for years in the exchange of letters they were always so signed.

There came a time, in August, 1919, when Doctor Kelley had the misfortune to fall and seriously injure himself; no bones were broken, but he was badly wrenched, and for many weeks was confined to bed at Clifton Springs, N. Y. When he became able he was brought back to his rooms in Brooklyn. From that time to the General Conference of 1920, he was unable to have any special responsibility for the making of the *REVIEW*. It fell entirely on the "Assistant to." Neither the church nor the public was ever aware that the September-October and November-December numbers of 1919, and the January-February, March-April and part of the May-June issues of 1920 were wholly brought out by "Junior's" hands. Evidently the readers never awoke to that fact. In the meantime the word was given out that the editor for the past twenty-seven years would not be a candidate again. New ones sprang up on all sides and when votes were counted, Dr. George Elliott had won the prize. He soon reported for duty and the character and quality of his work is well known and highly prized wherever the *REVIEW* is read.

The rugged form and system of Doctor Kelley gradually gave way during the nearly eight years that followed. He spent his winters in Florida, his early winters and early spring at Lakehurst, N. J., his summer either at Brooklyn or in the Poconos at Buck Hill Falls Inn, and then repeated it from year to year. The comradeship that began in 1910 did not cease with 1920. It had become too strong to shake it off because a new hand had begun to move the helm; rather it grew and

grew. As the time lengthened the affection was strengthened. There was no special time for either to write; when the spirit moved it was done. A very noticeable thing was his continued interest in the affairs of the church. He asked all kinds of questions, and expressed himself on the varied subjects agitating the church. He was sure that if the Holy Spirit could be given the right of way and men would strictly follow its leading things would come out well.

With all this his mind was on one other great thing, and that was, "Set thine house in order, for thou shalt die and not live." He had long ago made his peace with God and in that he was abiding; nothing worried him; he was waiting for the door to open in God's good time.

The old habit of going to Florida was not wholly gone. He looked toward Lakehurst and then the balmy days of the sunny South. While considering the matter it was decided that his condition would not allow a through trip to Lakehurst. It must be broken and it was agreed that the break should be made at Maplewood, N. J., the home of his nurse, one of his baptismal children, who had been with him for nearly eight years. It was also the home of "Junior," who would be only one street away; he would be No. 3 Mountain Avenue and Junior No. 3 Winthrop Place, less than five hundred feet distance.

It was an October afternoon when the big car landed him where the three sisters of the home, all nurses, gave him a welcome; and where for seven weeks and one day they gave him care every hour of the twenty-four. He soon knew that he had seen both Lakehurst and Florida for the last time and that the better country was only a little way ahead. For a year he had made plans looking toward his funeral and now he brought them to a focus and planned them even to small details. His friends, many of them, came to see him, and he was so glad. Day by day his strength failed, and it was known that the end was near. On the late afternoon of December 14, as the sun was setting behind the Orange mountains, with no one at his bedside except the three sisters who had so tenderly cared for him, and his "Junior," he fell asleep. The comradeship is not broken but it is hoped will be continued on the other side.

Doctor Kelley was "Great Heart" to many a young man and woman who came to him for advice. They never went away empty. "He being dead yet speaketh," and his words will live long.

Maplewood, N. J.

OLIVER S. BAKETEL.

"YOUR OLD FRIEND"

THIS was the usual way Doctor Kelley concluded his letters to me. There are doubtless others who could say the same. What letters they

were, full of deep concern, eager interest, enthusiastic appreciation, hearty encouragement, wise counsel! Sir Walter Raleigh, of Oxford University, said, the triumph of letter writing is that "it keeps a more delicate image alive and presents us with a subtler likeness of the writer than we can find in the more formal achievements of authorship." Judged by this test, the letters of Doctor Kelley were superbly excellent, for they welcomed the favored recipient into the inner sanctum of his richly sympathetic personality.

It would be almost a sacrilege to expose these sacred communications to the public gaze. They were so personal and intended only for the heart and mind of the one addressed and to the members of his family who share his joys and sorrows. The alien who is outside the circle of this mystic friendship cannot understand the paternal solicitude which breathes in these writings of greetings, congratulations, consolations, which came direct from the burning heart of this buoyant soul.

If the stack of letters in my possession is any indication, Doctor Kelley must have been a voluminous correspondent. He never tired of declaring, in private and public, "My boys are all thoroughbreds." His noble confidence and pride in them served as a great stimulus to better endeavor. The gracious way in which he poured out his heart of affection and admiration roused the best in them, and induced them to follow the gleam with unswerving purpose and undivided loyalty. These men are found in all parts of the world, among the clergy and the laity.

It was the passion of the pastoral instinct that explains his ardent devotion to the highest well-being of people. In sending me a book for review, he once wrote: "Make a poignant, helpful and enriching notice of it, one that will fill our pastors and preachers with matter wherewith to cheer and comfort and sustain suffering souls. The ministry of consolation is divine and many are in need of it." This was the spirit which constantly guided him throughout his richly endowed ministry with voice and pen. Virtue thus went out of him to sweeten and to strengthen lives in a large variety of circumstances.

Professor J. Rendel Harris once said: "The gold mine of the *British Weekly* is on the first page." The reference was to the editorial articles of Sir W. Robertson Nicoll. In like manner it might be said that the gold mine of the *METHODIST REVIEW* was Doctor Kelley's long editorial article, never too long, under "Notes and Discussions." Rich in literary allusion and quotation, in sweetness and light, in those tonic qualities of mental and spiritual refreshment and renewal, it was written in a matchless style of English pure and undefiled, as though the sentences were steeped in violet. It is not surprising that readers invariably turned first

to this article in every issue. I venture the guess, nay, verily, I know it of a certainty, that the illustrations and stories there found were readily appropriated by preachers to enrich their sermons. The fact that most of these articles were reprinted in books is a further testimony to their permanent value.

It was a liberal education to have been associated with Doctor Kelley. The discussions of men and books, of religious and other movements gave me a wonderful outlook upon life. The compensations of such partnership can never be adequately described, nor would it be in good taste to quote from his letters of appreciation. The memory of this princely man is a perpetual benediction.

OSCAR L. JOSEPH.

Plainfield, N. J.

A WHO'S WHO RECORD OF DOCTOR KELLEY

The present editor of the *METHODIST REVIEW* has compiled from various sources the following outline of the life of his predecessor in the editorship.

His father, the Reverend Benjamin Kelley, was born September 2, 1815, and died October 24, 1874. He was a clergyman, for thirty years a faithful minister of the Gospel, knowing nothing else but Jesus Christ. His mother's maiden name was Eliza Valentine, the daughter of Mr. Jacob Valentine, whose residence was in Long Island, N. Y.

The earliest paternal ancestor of Doctor Kelley in America was John Kelley, born in England, and who came to America, arriving in Newburyport, Mass., in 1636. Further names of other ancestors are not available.

WILLIAM VALENTINE KELLEY was born at Plainfield, N. J., February 13, 1843, the eve of Saint Valentine's Day. He died at Maplewood, N. J., December 14, 1927, being eighty-four years and nine months of age.

Having made his college preparation at Pennington Seminary, N. J., he graduated from Wesleyan University, Middletown, Conn., in 1865, with the degree of Bachelor of Arts, which was raised to Master of Arts in 1868. His *Alma Mater* also granted him the degree of Doctor of Divinity in 1883. Dickinson College conferred upon him the honor of L.H.D. in 1900 and Wesleyan University the same title in 1917. Ohio Wesleyan University made him a Doctor of Laws in 1908. His college career also secured him the dignity of membership in two fraternities, Phi Beta Kappa and Psi Upsilon.

After his graduation Doctor Kelley taught science and mathematics in Pennington Seminary, N. J., 1865-67. In 1867 he joined the New Jersey Conference of the Methodist Episcopal Church, in which he occupied the following stations: Burlington, 1867-68; Centenary Church, Camden, 1868-70; and Saint James' Church, New Brunswick, 1870-73. During 1873 he traveled in Egypt, the Holy Land, and Europe, having as companion Henry W. (afterward, Bishop) Warren. Transferred to the Western New York (now Genesee) Conference, he was stationed at Asbury Church, Buffalo, N. Y., 1873-75; and then being transferred to the Philadelphia Conference, he was stationed at Spring Garden Street Church, Philadelphia, Pa., 1874-77; and at Fletcher Church, West Philadelphia, 1877-78. He was then transferred to the Newark Conference, where he ministered to Central Church, Newark, N. J., 1878-81. He was transferred to the New York East Conference, of which he was a retired member until his death. His appointments were: Saint John's Church, Brooklyn,

1881-84; Middletown, Conn., 1884-87; again to Saint John's Church, Brooklyn, 1887-92; and finally to First Church, New Haven, Conn., 1892-93.

On the death in 1892 of Dr. J. W. Mendenhall, then editor of the *METHODIST REVIEW*, the Book Committee appointed Doctor Kelley to fill the vacancy. He was reelected to this high office (editorship of the oldest magazine of sacred learning in America begun in 1818, the oldest Review excepting the *North American*), by six successive General Conferences, thus holding the position for twenty-seven years, the longest in the one hundred and ten years of this oldest periodical of American Methodism, with the exception of Dr. Daniel D. Whedon, who served twenty-eight years. Doctor Kelley himself was a delegate to the General Conferences of 1896, 1900, 1904, 1908, and 1912.

Doctor Kelley was married to Mrs. Eliza W. McVeigh, daughter of John Whiteman, of Philadelphia, Pa., July 27, 1876; she died March 8, 1908.

This former editor of this Review has held many places of honor, such as trusteeship in Wesleyan University and Drew Theological Seminary, presidency of the board of trustees of Peking, China, University, a manager of the American Bible Society, a member of the Interdenominational Commission on Divorce and Re-Marriage, vice-presidency of our Boards of Foreign Missions and of Education, membership on the Joint Commission of Northern and Southern Methodism on Catechism, and many other important positions. He repelled election to the office of Bishop at the General Conference held in Chicago in 1900, and forbade voting on his name after having received a very honorable vote on three ballots.

The following brilliant books were written by Doctor Kelley: *The Ripening Experience of Life*, *Down the Road*, *The Illumined Face*, *Trees and Men*, *A Pilgrim of the Infinite*, *Glimpses of the Soul of Gilder*, *A Salute to the Valiant*, *With the Children*, *The Open Fire*, and *My Gray Gull*.

He was a member of two distinguished English Clubs, The Authors' Club and the Victoria Society, both located in London. He was also an honored member of the Philadelphia Society of Great Britain.

His public funeral service was held in the Central (Hanson Place) Methodist Episcopal Church, Brooklyn, N. Y., on Saturday afternoon, December 17, 1928. Dr. David G. Downey, the Book Editor of Methodism, was in charge. Worship was conducted by Dr. Oliver S. Baketel, who read the Scriptures, and Dr. Frank Mason North, who offered the prayer. The memorial address was delivered by Bishop Luther B. Wilson, of the New York Area. He was buried in Woodlawn Cemetery, New York City.

BIMONTHLY BREVITIES

Now that visible kings are gone or going, it is all the more necessary to crown the Invisible King Lord of All. Then shall come the kingdom of God, which is also a divine democracy. For our King of kings is the Servant of all and so must be the citizens of his realm.

SOCIAL life in the church means much more than shaking hands and speaking to folks after meeting; it means the building up of a brotherhood that shall cancel all costs, the breaking down of all walls that divide society, the banishment of race prejudice and religious intolerance, the establishment of the perfect spiritual democracy of the kingdom of God.

God's promises are not checks payable to bearer, negotiable everywhere by everybody; they are payable to order and require the personal endorsement of faith, obedience and loyalty. It is the lifting up of holy hands that brings the blessing down.

THE present orgy of extravagance in living and its saturnalia of spending is an opportune time for Methodism to again emphasize its noble tradition of the simple life by decent plainness of dress, and abstinence from all wasteful luxury. It is largely the cost of high living which among the idle rich increases the high cost of living among the laboring classes. One of the supreme rules of Christian stewardship is that every expenditure we make, even those for our own needs, should be for the glory of God. Sinful display is the robbery of the poor and an insult to the cross.

SCIENCE has been constructed by that form of human reason which is called inductive logic. Therefore science cannot be called a contradiction to miracles because of any assumed immutability of the laws of nature. Even Huxley, who introduced the word "agnostic" into English speech, had the brains to see this. He refused to accept that speculation and skeptical superstition called the "order of nature" which is purely an *a priori* assumption and therefore improper piece of philosophy. His own rejection of alleged miracles in history was simply because of what he thought was insufficient evidence, and not because of their scientific impossibility. Those of us who as Christians hold to a realm of grace and freedom as above that of nature and necessity do not have either the trouble of Huxley as to evidence or the folly of those bumptious Pyrrhonists whose superstitious denial of miracles is quite as unscientific as is the dogmatic credulity of our ultra-orthodox bigots who place an unnecessary emphasis on miracles which Jesus himself would not allow his disciples to use.

EVOLUTION does not claim that humanity is descended from a monkey, but only that somewhere in the past millenniums man and his simian relatives have a common ancestry. But many men of our time are becoming much like monkeys, and are following the morals and manners of those country cousins of ours. For monkey marriages seem to be of the companionate type advocated by the decadent moralists of the twentieth century. This is a real devil-ution, and is already being practiced by the divorced multitudes of to-day whose successive weddings create a sort of tandem polygamy.

BIRTH control may not in every case be regarded as an immoral practice, but it is becoming to thousands a wicked way of living. It is too

frequently being made a substitution of a physical prophylactic for ethical volition in the control of the results of sexual coition. Families are growing fearfully smaller among the more prosperous types of city folks. Two- and three-room apartments will soon accommodate that coming majority of people who are ceasing to have babies. If this habit had prevailed in the eighteenth century no John Wesley, the seventeenth of a noble family, would ever have been born and his divine apostleship been given to the world. Eupathy and eugenics are quite as important to the saving of civilization as eugenics.

HOLY matrimony, says our Ritual, "is an honorable estate, instituted by God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his church." Can any Christians, who have such a vision of a wedding and its meaning, ever be divorced? More than that, love in the New Testament sense of that word is not desire and longing for pleasure but the sacrificial spirit of imparting happiness to another. It is not so much to get as to give. Even "God so loved the world that he *gave*." Husband and wife must look forward not merely for earthly raptures, but for sorrow and pain as well, which may become heavenly joy. Christ suffered for his bride and she may become a comrade of his cross; yet one day they shall share the Marriage Supper of the Lamb.

KNOWLEDGE in religion rather follows than precedes faith. Mere mental belief in a doctrine is no more essential to salvation than swallowing a doctor's prescription can take the place of the remedy itself or eating a cook's recipe be a substitute for feeding on the food described in it. But the Holy Spirit which convicts of sin and which transforms the soul into divine sonship will, if we follow its influence, guide us into all truth. For Christian knowledge is more than a scholastic conclusion of the reason, it is an inward vision of the Spirit. So shall we follow on to know the Lord, whom to know aright is life eternal.

MYSTERY in the New Testament may refer to something once hidden, but it implies an open secret, something, better still some One, now revealed. That much-quoted passage in Isaiah 45. 15, "Thou art a God that hidest thyself," is probably a translation from a misunderstood text. It doubtless should be rendered, "He cometh from his hiding place," for in the nineteenth verse of the same chapter Jehovah says: "I did not speak in the secret place, in a dark place of the earth." The word mystery has been applied to the sacrament, but that Holy Supper does not hide our God, it is a closer approach to him.

JOHN WESLEY, not only in his survey but in sermons, expresses a high interest in animals. In preaching on "The New Creation," he pictures the transformation of animated nature into a life free of physical conflict and cruelty. In another sermon, on Romans 8. 19-22, not included in most modern editions, he even expresses a belief that these creatures may share a future life with regenerate humanity. Recently an English poetess expressed the same sentiment in these lines:

Among the many mansions of the city
That will have room for all,
That Master Builder's added, in his pity,
Kennel and bench and stall.
There will be one among the Lords of heaven
To draw beneath his wings,
Behind the sounding harps and candles seven,
All finned and feathered things.
And there the little ghosts that trot behind us,
Untiring, from the past,
May at some golden, glittering corner find us,
And know it heaven at last.

It would be difficult to discover either biblical or natural proofs of the possession by beasts either of reason or of immortality in the human sense, yet both Scripture and science do closely relate all living things to humanity.

THE LAST WILL OF JESUS

THE Thursday of the Holy Week of our Lord's Passion, as we read the seventeenth chapter of the fourth Gospel, becomes to our imagination more than a spring day of the Passover, it is linked to the autumn day of the Atonement. We are standing at the door of the Holy of Holies and hear our High Priest pray.

Prayer is a revelation of character. If we only had a record of all the prayers of Jesus what a liturgy it would make! It would reveal the development of his mind and purpose. We would hear prayers for his parents, his brethren, his disciples, for sinners, and also for all his enemies. But this final petition is the very mountain top of devotion. It was a prayer after the sermon recorded in the three preceding chapters, and a prayer made after the sacramental supper. It is, as we read it, a family prayer made for his friends of that communion, a parting prayer, and above all intercessory prayer. He prays for his own, for their deliverance from the world and its sin, for their share in his own sanctification, for their spiritual unity and final glory. Before the end he includes

all like believers in his intercession. It is a prayer that mounts word by word from earth to heaven.

The climax of this prayer intercession is the will of Jesus. He no longer says "I pray" but "I will." What a consciousness of his personal authority is revealed in this bequest! It is the august word of one who has something that he can grant. It is not land or money, real estate or personal property. Even though the cruel soldiers get his clothing, yet he speaks like a king conscious of wealth and power. He had reached the position of absolute accord with the will of his Father. It was on this same night that in Gethsemane he said, "Nevertheless let not my will but thine be done."

This holy prayer reveals the rightful function of the Maker of the will. He begins by calling himself "Thy Son," and of that Son he declares, "Thou hast given him authority over all flesh," that him "Thou didst send," that he is to be a sharer of the divine glory both in the past and future eternity, that he came forth from God, and is "One with the Father." The will is guaranteed by full proof of his divine right and disposing authority. As to the beneficiaries of this sacred testament, our English versions can hardly portray as does the Greek text how impartial is its meaning. The church both in its unity and in its individuality is meant. It is the Church of Christ, but the personal Christian is also Christ's. There is no nobler nor sweeter title. We are "joint heirs with Christ," and Paul can say, "All things are yours, for ye are Christ's and Christ is God's."

What is the bequest in this will? Men may be judged by their wishes. What is the best thing that Jesus asks both for himself and for others?

The gift is of permanent home ties. It begins with that great home word, "Father." Since Jesus taught us to say "Our Father," we are no longer alien to the universe but at home everywhere. That source of our being which is God is also our goal. Father! that is a bell that rings us home. Thither Christ is gone and thither we are bound. He had already said in his sermon: "In my Father's house are many mansions. . . . I go to prepare a place for you." We, like good children at school, can long for holidays, not from dislike of study and work but because of longing for the close presence of the Father.

It is companionship with Christ. How tender was such a parting message, spoken in their hearing! He really meant, "I shall miss you." He wants us in his heaven. It is the delight of a bridegroom leading home his bride. It would not be heaven to Jesus himself without his own. Can any of us enjoy anything when all alone? And he who makes heaven himself is heaven. Everything we value finds its richest worth when

shared with those we love. But this companionship on earth knows all grades, many of them lower. Physical delight, but even animals can feel that; interest in business, that is perhaps slightly better; wealth of knowledge and opinion, and, highest of all, moral character. But our Lord wants us to participate in all that is greatest in himself. How many of us humans would dare say to a friend: "I wish you were like me"? That last will of Jesus mounts to the loftiest of all companionship, "that they may behold my glory."

Perhaps the deepest pain of the earthly life of Jesus, the Christ, was that they did not know him. Great souls are always isolated. Be wiser, better, holier than our kind and we are cast off from a thousand sources of sympathy. The disciples did not always see such glory of the Master as three of them beheld at the Transfiguration, nor did they ever see all of it. Glory—we must free ourselves from all tawdry pictures made up of sensuous glitter and glow. When our Lord speaks of glory, it is not of jewelled scepters, glittering crowns, blazing thrones, angelic convoys, pompous parade and swelling triumphs. "Seeing his face," "walking with him in white"—these are figures and more than figures of that glory of goodness which is the shining splendor of God and the noblest aspiration of man. The vision and the likeness are one. Here is the glory of the God-man: "Enter into the joy of thy Lord," and that involves partnership with his passion by loving self-sacrifice, for such a cross is the road to the crown.

What is the law in the case of this last will of Jesus? Everything in the Gospel of John goes upward toward the inner life of God. Jesus is heir of all things and can therefore dispose of all things. Love is the key to the divine nature. It explains (or rather interprets) the Trinity. Before there were in existence worlds or creatures, there was love in God. We can never get back to the beginning of love. Love lies back of creation, back of the covenant, and back of the cross. Thou lovedst me before the foundation of the world. Nature, history and life are born of that deep heart of love. Love is end as well as beginning. The glory which he had before all worlds, the glory which he gives to his own and into which we may enter, is the glory of love. We, redeemed from sin and selfishness, shall be introduced into the movement of the divine life, initiated into the sacred mysteries of the divine nature.

Love is the home atmosphere, for love makes home and a loving home makes heaven. The gift of his will is simply an eternity of love. The crucified and risen Christ has set his heart on our happiness and what can hinder it?

APPEARANCE AND REALITY

AS CONCERNING CHRIST

"SEEING is believing?"—*by no means*. The wise man always distrusts outward appearances. "Judge not by sight," says Jesus, "but use your righteous judgment." The verdict of our physical senses is never final. What are called "facts" always need criticism and interpretation. Even physical science (some of whose blind modern teachers deny the existence of the mind) constantly makes corrections and explanations of phenomena by adding the inward knowledge of man and the thinking nature to that of the senses. Hardly anything in nature is exactly what it seems to be. The apparent motions of heavenly bodies are illusions which astronomy has been able to interpret. The genuine ideal must always come to the rescue of the so-called real. Deeper insight often involves this reversal of judgments formed by sight. Man may add to the testimony of his senses by the microscope, telescope, polariscope, spectroscope and stethoscope, but still more and more by that spiritual scope which faces those unseen realities which eyes cannot see by any bodily means.

This can be applied to the narrative concerning Jesus in the fourth Gospel, where a crisis in Galilee is followed by the conflict in Jerusalem. The Jerusalemites no more than the Galileans could really understand their Prophet. Because of prejudgments they could not accurately judge. When the brothers in his family could not understand him, what wonder that the mixed populace in Jerusalem were perplexed and full of contending theories as to who and what he was.

And Jesus constantly disappointed mere earthly expectations. Some foolish philosophers of to-day speak of him as a failure! He would not go on miraculously making bread in Galilee, nor will he announce himself as king in Judæa. He claimed to be a King, but was not the kind of king they were looking for. He clearly intimated that he was Messiah, and hoped that all who met him would so acknowledge him. But what did he mean by Messiah? There were many theories of Messiahship. Jesus was waiting for that attestation, not because of the miracles which they saw, but by an inward conviction born of their perception of his personality and acceptance of his spiritual ethics. They did not stop to ask whether or not their own theory might be wrong. He was not their ideal of a Christ and so they rejected him. Slaves of the visible, they could not behold the spiritual. Sight usurped the place of faith and mere human appearances hid the divine reality from their eyes. Consequently they were raising all manner of questions about Jesus. Many such

problems can be found in that marvelous chapter the seventh of John, where we see the Galilean Prophet on the Jerusalem road.

1. *The Question of Culture.*—Many asked, "Whence hath this man letters, never having learned?" This is the schoolmen's question. Have you read that silly Bacon and Shakespeare controversy in which those wonderful dramas are ascribed by some to Bacon, because they could not see genius in that other less educated man? But Milton had vision enough to say that:

"Sweetest Shakespeare, fancy's child,
Warbles his native woodnotes wild."

Culture is commonly much more conventional than real. It tends to artificiality and pedantry. Botany is frequently made a jumble of jawbreaking names rather than a true love of flowers. Such artificial standards often utterly lose real vitality. The so-called educated classes do not always possess the broadest sympathies or the deepest insight. It is said concerning Christ that "the common people heard him gladly." Pretentious culture had clouded the inward vision of the pretentious aristocrats of Israel. And Jesus says to his Father, "Thou hast hidden these things from the wise and the prudent and revealed them unto babes." When the brain has put out the eyes of the heart and intellectual pride has made the soul a slave of classic traditions, men no longer see the naked reality of things.

Yet Jesus-Christ is the truth, the very wisdom of God. For spiritual truth is something more than abstract veracity, more than a mere report of surface facts. It is the Holy Spirit which guides us into all truth. Truth in art is more than mere photography, and art may be more genuine in the less detailed work of a painter whose genius sees more than outward form. Jesus himself as a Teacher put truth into symbolisms such as parables which appealed rather to insight than to mere scholasticism. Tennyson, in *In Memoriam*, has thus portrayed the divine Word as thus working "with human hands the creed of creeds":

"For wisdom dealt with mortal powers,
When truth in closest words shall fail,
When truth, embodied in a tale,
Shall enter in at lowly doors."

2. *The Question of Prestige.*—His brothers urged, "Show thyself to the world," and the scribes queried: "Have any of the rulers believed in him?" In our idolatry of the outward show we are in danger of being blinded by the glare and glitter of mere display and fooled by the phantom of popularity. Alas for him who loves appearances only, who

delights alone in bright eyes, strong handclasps and passionate kisses. Love a soul and you cannot lose your love.

There is genuine humility in real greatness. This is one test of the true prophet. The self-made man is apt to be self-assertive; he is often impatient of all talk that does not lead up to himself. He poses as original and infallible. Our church is afflicted by such popes. He attitudinizes and advertises, for he loves to be talked about. But our Lord says that "he that speaketh of himself seeketh his own glory." What does God crown?

Like perilous is the appeal to authority. Why should those in Jerusalem and those of to-day insist on accepting the opinion of rulers? We too often take our cue from others. We are apt to wait until the crisis of moral decision is past and then take sides with the crowd. We frequently see no greatness in the lonely soul who calmly stakes his conviction and communion with God against all the world. The newspaper, that oracle of the conventional and commonplace, dazes us with its brazen assurance and terrorizes us with its cynical sneer. "This hidden wisdom, none of the rulers of this world knew, for if they had known it, they would not have crucified the Lord of glory."

The secular spirit that lives on mere form and show is a principal cause of spiritual blindness. The faithless man cannot go behind the outward show of things and see God. "The god of this world hath blinded the eyes of them that believe not." Doubtless it is this universal imperfection of the average man that makes it hard for some folks to see God in Christ.

"I saw him in the shining of the stars,
I saw him in the flowering of the fields,
But in the ways of men I saw him not."

Yet a real spiritual vision can see more of God in Christ than elsewhere in nature, history or life. Real knowledge of God will ever acknowledge the divine nature of Jesus. Many that saw him in Palestine and hosts of those who are un-Christian to-day never rise to the vision of the moral majesty of God. "Can tell a dog from a man? then you ought to tell a man from a God," said a certain rather superficial professor to a psychological colleague. But the psychologist wisely answered that such a man as Jesus was nearer like God than any dog to a man. For it is really the God in Christ that those of his day and of ours really dislike. It is sin which perverts human judgments. *Righteous* judgment, that is the keyword our Lord uses as to the perception of spiritual reality.

3. *The Question of Origins.*—Here are some blind appearance opinions many had of Jesus. "Howbeit we know this man whence he is; but

when the Christ cometh, no one knoweth whence he is." And others: "Shall Christ come out of Galilee?" "Out of Galilee ariseth no prophet." Because they could account for him humanly, they would not believe in his divinity. Here again appearance hides reality, for familiarity and commonness blind the soul.

God's great ones are frequently of insignificant origin. The most wonderful King of Israel came from the sheepfold, and God said of him: "Man looketh on the outward appearance, but God looketh on the heart." Even heredity does not explain Christ. There was that in him for which no earthly source could account. They could see the human things, the carpenter shop and all the rest, but the vision of God and truth, the blameless life, the divine in him they could not see. The real personality, transcending Bethlehem and Nazareth, filling all time and all worlds, came by no earthly origin, but from a divine heredity. Jesus parries this argument by assertion of his own consciousness of having come from God and that he is going to God. "A little while and ye shall not see me, for whither I go ye cannot come."

4. *A Question of Testimony.*—Sight missed the meaning of the miracles. Full of childish hunger for signs, greedy of marvel and wonder, they lost the lesson of those acted parables, one of which is explained at length in the sixth, the Bread Chapter of John. They could see the wonder of a miracle, but not the holiness of a Healer. They could circumcise a man on the Sabbath, for that was a liturgic act, but they had no place in the ritual for making man whole on that day of rest and worship. They can see only Sabbath, but not sacrificial service. A miracle by itself would be a most insufficient test.

Jesus expects to be believed on his own word and the character of his own personal life. Light is its own evidence. His character is discerned by a supernatural telepathy. Paul has echoed this truth in his saying: "No man can say that Jesus is Lord but by the Holy Spirit."

Would we know him if he came again in that old likeness? with no halo around his head, no pomp of monarchical power? just as a carpenter, simply as a Son of man? That last title tells the divine reality, if we can see with the soul beyond the narrow perception of external sight. This Second Adam, as Paul calls him, is the only Real Man in all human history. This makes Jesus Christ the vital vision and the real revelation of God himself. For his own gift of the Holy Spirit enables us to see in himself more than that outward appearance in which blind souls could not see the divine reality, but that moral presence which lives for us in his spiritual teaching and his Holy Personality.

WILL HE BE AT THE FEAST?

A SACRAMENTAL ADDRESS

ALTHOUGH the fourth Gospel, written much later than the other three, not only records the vivid memoranda of the disciple whom Jesus loved, but also portrays it from the standpoint of an acquired spiritual vision, it must not, therefore, be regarded as having a lower historical value than the others. Its mystic perception is based upon a personal experience.

In its eleventh chapter we can see the Passover bands gathering as the swelling multitudes crowd the roads to Jerusalem. As the first arrivals throng the Temple courts, we hear them anxiously inquire about the great Prophet of Galilee, "Will he be with us at the feast?" Doubtless, many of them who had heard of the raising of Lazarus were asking from curiosity and were hoping to see some supreme demonstration of the power of the Messiah. Others may have questioned through malignity, as now there was forming a conspiracy of the Pharisees and the rulers. But surely there must have been many who inquired through tender interest and with loyal love, those whom he had touched with healing, those to whose weariness he had given rest, and above all the few the eyes of whose souls were beginning through his words and life to dimly see a loftier religious truth.

Why may we not ask the same question? It is a sort of universal language, the voice of a human longing like that of the Greeks in the Holy Week who said: "Sirs, we would see Jesus." Nothing can take his place. Families and friends may gather and social reunions take place, but if he is not there, even a large company may feel a strange loneliness. Our union with each other gets its highest meaning and inspiration from our joint fellowship with our Lord.

Christ is greater than the feast. At the festal board it is not food which is the attraction. A feast is something more than a meal. Its gladness springs from fellowship. Nothing external is the real value of any Sacrament. The Lord of the Temple is ever greater than the Temple of the Lord. Persons are ever greater than mere principles. We live supremely in a realm of persons. In our sorrow and despair we fly not to any abstract truth but to somebody. The bereaved soul cries:

O for the touch of a vanished hand
And the sound of a voice that is still!

If they could still be with us now and sit by our side! "If thou hadst been here!" we can in all our sadness cry more strongly concerning Jesus than of all other friends. He is ever present to faith. Mere concealment from our senses does not destroy personality. The holy sympathy of loving trust passes all bonds, crosses all oceans, and climbs all mountains. It can communicate without mail or telegram and better than by wire or radio. All whom we love, the "cloud of witnesses," still come in troops, but Jesus, "the author and finisher of our faith" always leads the procession. The Holy Communion is with all saints, but only through our common union with Christ.

Why should we expect him? There are reasons, now as then, why he should stay away or seem to be absent. He knew then the plotting of the priests and the hatred of the hierarchy, and he knows now our own coldness and indifference. He knows the sin by which we bar him out, the selfishness which refuses to receive him. Will he come? Are we fit to feast with him? But for many reasons we may expect Christ at the feast.

It is his own feast. He is the host as well as the guest. We may stay away but he will come. And if we open the door, he will enter to sup with us and we with him. For he is the food as well as host and guest. He is our Bread of Life. The broken bread represents his body and the wine symbolizes his blood which he shed for us all.

Jesus loves the feast, quite as much and more than we do ourselves. He is pre-eminently social. He came "eating and drinking." He often attended festivals like the marriage of Cana and the dinners with Levi the publican and Simon the Pharisee. And he loved still more the great feasts of his Father's house. He does not seem ever to have missed a Passover, and of the last he says, "With desire have I desired to eat this Passover." We cannot expect him more lovingly anywhere than at the table of the Lord. If we make room, if we ask him, if we are in the spirit of loving service, give him the least chance and Christ will come.

The Sacrament is greater than a sermon for it speaks to the heart more than to the head. Host, Guest and Food—it is this act of worship in the Holy Eucharist which realizes most perfectly the living presence of the risen Lord.

HOUSE OF THE INTERPRETER

THESE sermon outlines include one sermon adapted to the Holy Week of our Lord's suffering, one for Easter Day and one for a communion service as we approach the Ascension period. They are rather topical than textual in their homiletic method.

THE LAMB OF GOD

Behold the Lamb of God that taketh away the sin of the world.—John 1. 29.

John the Baptist was of the tribe of Levi and naturally his thoughts were expressed in sacrificial language. (In his pictures he is most frequently accompanied by a lamb.) He beheld two wonders, the Spirit in the brooding dove and the Messiah in his Carpenter Cousin. What is worth looking at? with sublime self-effacement John cried, "Behold the Lamb" and the first disciples of Christ came from the circle about the Baptist.

1. *The Lamb-symbolism.*—The passover was near; perhaps flocks of lambs were being driven along the highway for the temple market at Jerusalem.

Hebrew tradition. The daily sacrifice and the Paschal Lamb were fulfilled in Jesus. The immediate reference was doubtless to Isaiah 53. 7 where the suffering servant of Jehovah is compared to "a lamb that is led to the slaughter."

Christian usage. Upon John the evangelist this symbol made a profound impression. He seeks to identify Jesus with the Paschal Lamb. (Day of crucifixion, unbroken bones, etc.) And in the Apocalypse we see the Lamb enthroned, breaking seals of revelation, adored, waging holy war, leading and feeding his flock, and at last in union with his Bride the Holy City.

2. *The Lamb-character.*—Men and tribes have named themselves from beasts, because of some fancied or real resemblance of character. Judah, a lion, the Guelphs (wolves), a royal family eagles, etc. But greater and even in his gentleness mightier than all beasts of prey is the Lamb of God.

Innocence—that of childhood, a subtle

fragrance, like white lilies. There is something strange about it, as of an exile from another and a better world. Such was Jesus. No spot of the soil of the world's sin cleaves to his garments. He knows what sin is even as the guilty cannot know it. His is not an ignorant or an untried innocence. But the cloud shadows leave no stains on the crystal waters of the mountain lake. (See Blake's poem, "The Lamb," *METHODIST REVIEW*, 1927, page 766.)

Gentleness, no animal so inoffensive. His was the perfect delicacy of a perfect love and an unruffled patience. Yet his kindness is not weakness nor indifference. He has proved that love is stronger than force, meekness mightier than pride, and the Lamb greater than the lion.

3. *The Lamb office.*—"Taketh away"—that does not necessarily mean expiation, though that may be implied in the word "lamb." Passover is a crimson sign on all the door posts of life.

The Lamb of God. *The Lamb*—this is the difference between Christianity and other religions, it alone starts from the divine side. God must win man, not man God. "God will furnish a lamb."

The sin bearer. He, who bears on his breath the weight of the stars and worlds, staggers under the burden of our sin. It would have been great to take away sorrow, pain, etc. But sin is the worst of evils. All real suffering is of the soul. More than pain or poverty it brings misery. Not sins, but sin—it is viewed as a concrete whole. All the shame, guilt and wrong of all centuries and souls are heaped on one great soul. "The sin of the world!" He has secured universal redemption. A father cries, "Save my family," a citizen, "Save the town," a patriot, "Save my country," but the Lamb of God, "Save the world."

The eternal atonement. The present tenses in John, the active of the fourth Gospel, implies that it does not take place in time but in eternity. The Logos (Word) is in the bosom of God. "He that believeth hath eternal life." Not on Cal-

vary alone is he the Redeemer, but everywhere and always the cross is in the heart of God. "The Lamb was slain from the foundation of the world" and a later vision still saw through the open door of heaven "a Lamb as it had been slain." Creation is laid out on redemption lines.

Appropriation. Condition of salvation—"look and live." Universal in reach and efficiency, it must be realized and appropriated. "Behold!" We have eyes to weep and to see, to weep for our sins and see our Saviour. A look in the primitive garden of time betrayed and lost us, a look toward Jesus will save us. "Look unto me all ye ends of the earth and be ye saved." Let angels look and wonder, sinners look and be saved, saints look and rejoice.

Sing over and over that fine phrase in the *Gloria in Excelsis*, "O Lamb of God, that taketh away the sins of the world, have mercy upon us." When earth becomes one with heaven, the Lamb shall sit upon the throne. The first great nation that makes the Lamb its symbol rather than the lion or the eagle will dominate the world.

We ought to have this hymn by Matthew Bridges to sing in all our Hymnals:

"Behold the Lamb!"

Oh, thou for sinners slain,
Let it not be in vain
That thou hast died;
Thee for my Saviour let me take,
Thee, thee alone: my refuge make
Thy pierced side.

"Behold the Lamb!"

Into the sacred flood
Of thy most precious blood
My soul I cast;
Wash me and make me pure and clean,
Uphold me through life's changeful scene
Till all be past.

"Behold the Lamb!"

All hail! Eternal Word!
Thou universal Lord,
Purge out our leaven:
Clothe us with godliness and good,
Feed us with thy celestial food,
Manna from heaven!

"Behold the Lamb!"

Archangels—fold your wings—
Seraphs hush all the strings
Of million lyres:

The Victim veiled on earth in love—
Unveiled, enthroned, adored above
All heaven admires!

"Behold the Lamb!"

Worthy is he alone
Upon the iris throne
Of God above.

One with the Ancient of all Days,
One with the Paraclete in praise,
All light, all love.

THE RISEN LIFE

Colossians 3. 1-4.

You can seek everywhere but in the grave for Christ. His enemies were never quite sure of a victory in his death. "Will faith in a dead man save you?" No, not Hampden, Milton or Lincoln—not a dead doctor or lawyer. But "He is not dead." Our religion is more than past history or dogma—it is present fact, it is life. In the apostolic teaching this dominates all doctrines. More than an objective event, it is an inward experience, a spiritual energy. The text makes it a present fact, a vitalizing principle in the human soul. His resurrection is not confined to Jesus.

1. *The Christian Life Is a Risen Life.* "If ye be risen with Christ." Jesus came into a world of death. Not in cemeteries alone are the dead. Human bodies are often the coffin of dead souls. How little the man of the world responds to spiritual reality. He is like a ruined temple.

"The bat and owl inhabit there;

A snake rests on the altar stone;
The sacred vessels smoulder near,
The image of the God is gone."

Conversion is a true resurrection. The image of God is not gone, but the sinner has lost it. This risen life is a moral change, a spiritual movement upward, a real transfiguration of human personality. There was in us as in a grave the higher nobler self that sin has slain. Christian life and character are fresh proof of the resurrection of Christ, a proof that does not fade but grows with the centuries, a

genuine crisis of history. All was downward before and all upward since. Still he escapes from his entombment. Every advance toward free living, truer acting and thinking, is one more blow of the Lord of Life at the grim casing of his tomb. The difference is this: the power of his resurrection worked from within outward; in us coming from above and without it works inward.

Here are some phenomena. This life, a budding life in union with a risen but unseen Saviour, has its upward drift. It shall finally blossom and find its perfection in union with a glorious manifested Christ. All the gone and glorified souls are our helpers; the dead inspire us if we realize them as still living. O angel, come and roll the stone away!

2. *The Christian Life Is a Hidden Life.*—"Hid with Christ in God." The soul makes its own place. Our life is where the heart is. Did we not say of our lover: "She hath stolen my heart"? Kings and priests we may be, but in disguise. Treasure is where the heart is, not buried in earth but hid in heaven. The tadpole does not understand the water lily. Men can hear the wailing of electric wires, but not the message flashing through them. But God sees the real life of his own.

Yet it is not without its outward marks. Life reveals itself in conduct. It is revealed by tendency. "Seek those things that are above." That is a sacred maxim for conversation, society, friendship, books, study, life-work, etc. Earth, when quickened by seed, itself seeks the light.

3. *The Christian Life Is to Become a Manifested Life.*—At this Easter time, the flowers are only in bud, summer is not yet here. Acorns are not yet oaks. There is a constant Second Advent of Christ; he keeps coming in fuller manifestation. This is the glorious hope of our humanity—"We shall be like him, for we shall see him as he is."

UNTIL HE COMES

1 COR. 11. 19.

The sacrament of the Lord's Supper is related to the past, present and future. It reaches from the cross to the crown and

links the suffering to the glory of Christ. It is a rainbow woven of earthly materials (bread and wine) and heavenly meanings spanning the entire mediatorial reign. One end of the table is in the darkness of Calvary, the other in the glory of Zion. It appeals strongly to memory and still more strongly to hope. It speaks of death and even more eloquently of life.

1. *The Returning Hero.*—"Ye do show forth the Lord's death until he come."

This is not unlike some world expectations. It is hard to believe in the death of any great conqueror or hero. (The myth of Balder, the beautiful, the legends of Arthur of the Round Table, of Frederick Barbarossa, and of El Mahdi.) It is an expression of man's faith in the permanence of ideas and a promise of the one great mediation and judgment. The hero is the crystallization of a nation's spirit, the incarnation of its ideas, memories and hopes. John Brown's body may lie mouldering in the grave, but his soul goes marching on. Higher than these are the prophetic spirit in Israel and the Messianic idea. So the Christian Church not only says: "He came to save sinners," but that he will come to reward his own and vindicate the right.

This is a pledge of victory. The seeming defeat of righteousness is only seeming. The table stands as an assurance of final triumph. Just as high hills receive the first promise of the day, so from this sacrament shines down into our valleys the hope of coming light.

2. *A Permanent Memorial.*—It will last all through human history, "until he come." As long as Christ is physically absent from us we need the sign. When the absent friend returns we no longer bring out the tokens, we have him. Betrothal lasts until the marriage; it has now lasted 1,928 years and the Eucharist is the engagement ring. The prayer of the church is, "Come quickly." (Read here that lovely poem by Tennyson, "Saint Agnes.")

Symbols stand for reality. Signs must at last give way to substance. Sacraments are but pictures of heavenly things, whose reflected light the splendor of heaven shall submerge in final glory. The dénouement of the story of the Lord's Supper is the

Apocalyptic portrayal of the marriage and the marriage feast.

The traditional eastward position of the holy table faces the dawn, the night behind and the day before. Our faith sees there

both the memories of the past and the glory of to-morrow.

(Use occasionally at the Lord's Supper that beautiful hymn by Bickersteth, "Till He Come.")

THE ARENA

DIVORCE AND REMARRIAGE

I HAVE read with interest Dr. Spencer B. Meeser's article in the November-December REVIEW and appreciate highly his purpose to dignify the marriage relation and prevent divorce. Many of his practical suggestions are most timely. However, in his utter exclusion of the remarriage of divorced persons under any circumstances from Christian sanction and his practical relegation of divorce itself to the realm of Mosaic or even pagan practice, I feel that his logic limps and his conclusion is not warranted.

First. Doctor Meeser seems to proceed on the assumption that when Jesus talked about marriage and divorce he was dictating Christian legislation for civic states in all time. That the Master's teachings are final authority I do not for a moment question, but I do not believe that he was in any wise dictating legal enactments for the regulation of society in the twentieth century when he spoke on this subject. Certainly he was not when he said that the adulterous look was the spiritual equivalent of the overt act. If we are going to be literalists in the interpretation of Jesus we must enact laws for the punishment of impure thoughts, and call the lustful look an indictable offense. It was precisely this literalistic type of mind which the Master encountered in the religionists of his day, and which prompted him to say, "The letter killeth but the Spirit giveth life." Protestantism has been a protest against the view that Jesus taught by precept rather than by principle. On this ground it has rejected the claim that Jesus and his apostles left a precise form of church government or that he required conformity in the administration of the sacraments or in a hundred

other things in which we maintain that the Spirit-guided intelligence of the church must work out its best interpretations.

When we study the sayings of the Master as expressions of principle we discover his intense hostility to all loose handling of the marriage relation, and his utter aversion to any use of it in the interest of licentiousness. Here we can agree entirely with Professor Meeser. But when it comes to saying that in the few words of Jesus, which are not synoptic repetitions, he spoke his whole mind on the subject of legal regulation of marriage in Christian states for all time, then we utterly dissent. For not only did Jesus insist on the sanctity of the marriage relation, but he also insisted that all legal enactment must be genuinely humane. "The Sabbath was made for man," he said to those who thought more of the institution than they did of humanity. Can we then imagine the Master in this day saying that under no circumstances whatever could he approve any divorce, and branding some of the purest people we know as adulterers because, with no lustful thought whatever, they had escaped from an intolerable state worse than an inferno and had brought themselves and their children into domestic relations which were strong and sweet and beautiful? When a woman marries a man who becomes a human tiger, treats her with utter cruelty and threatened murder, pollutes the domestic atmosphere with the ravings of an intoxicated brain, blasts the health and morals of his children as far as he is able, and yet may not have committed any known act of overt adultery—if she divorce him and rescue her children; if years after there comes into her life a man of noble Christian character who will give to her and her children all the beauty of a Christian home which she missed

before, must we say that such a man and such a woman are living in adultery and that Jesus has cast them out as gross violators of his law? That he does not do so is proven by their Christian experience of his indwelling, and by the social evidences that they are walking in his ways. Surely to say otherwise is to be as pharisaic and legalistic as were the Jews of old.

Second. The argument for the indissolubility of the marriage bond from the analogy of parent and child does not seem to me to hold. Indeed, it proves too much. Doctor Meeser says that the ethical relations of parent and child can never be dissolved, that "no human law can divorce a son from his father." They are bound so closely, he declares, that neither "life nor death can un-relate them." Yet Jesus taught a man should "forsake his parents and cleave unto his wife"—"a more indissoluble relation than one absolutely indissoluble." If you carry this reasoning to its conclusion then remarriage after the death of husband or wife is also forbidden. Jesus said nothing in the verses quoted about the right of a widow or widower to remarry. Paul mentioned it only by way of reference to a prevailing custom when he was arguing about a totally different matter. Therefore, if we are going to be literalists we must reckon the remarriage of widows and widowers as adultery, but no one would think of holding such a perversion of the teachings of the Master.

Third. Is it not saner to interpret the attitude of Jesus on divorce and remarriage in the light of his whole life and total utterance? That was a complete condemnation of moral impurity in or out of the marriage relation; the insistence on the sanctity and the importance of the home; the declaration that all laws that tended to loosen the marriage bond met with his utter disapproval; that society could not endure and the kingdom of heaven could not come where cruelty, impurity and human degradation were tolerated, but that men, filled with his Spirit and utterly devoted to his principles, had the right to work out their own application in the enactment of laws to that end.

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WERE CHRIST'S TEMPTATIONS AS REAL AS OURS?

It has been sought to deny—or if not to deny outright to throw doubt upon—the deity of our Lord by saying that that doctrine is inconsistent with the reality of his temptations by assuming the impossibility of his yielding. It is said that the idea of the church that Christ was a real incarnation of the Son of God, fully divine as well as fully human, makes him an automaton, without actual human experiences of temptation, weakness, inclination to a less worthy alternative even perhaps to sin, and thus robs him of his position as an example to us, as an encourager and inciter to our weak wills, as a comrade in our battles. He who has overcome when possibly he might have failed is stimulus to us, whereas on the supposition of the deity of our Lord while he seems to be exalted he is really dethroned as our pattern and fellow soldier along life's dusty and thorny road.

I feel some sympathy with this objection. Anything which takes away from Christ's normal humanity, a humanity which took in body, soul, spirit, appetencies, powers, will, affections, intellectual growth, takes away at the same time from his charm, his influence, the reasonableness and naturalness of his appeal to our hearts and lives, and from the reality of his picture in the Gospels. But it also takes away from the church doctrine of his person, for, strange as it may seem to the "modern" mind, it was not the deity of our Lord which the early Christians had any trouble with (except a section of the Ebionites in the second century and a little "modern" band of Dynamistic Monarchians in the last decade of that century)—they had too many evidences of that deity both in what came to be the New Testament and in their own experience—but it was his humanity. For this reason among others the Apostles' Creed, while it states the divinity of our Lord, it does it as though in passing, as though everybody took it for granted (as all did) and therefore in only half a dozen words, whereas it repeatedly refers to facts which not only imply his real humanity but

assert it in sad, blunt and almost brutal terms (suffered, crucified, dead, buried—an ascending scale of all too human realities, horrible considering who the Victim was). And even in the third and fourth centuries, while you might think that all that the protagonists of Christ had in mind was his divinity, no small part of their concern was his humanity. For instance, Arius denied the humanity of Jesus, Nestorius perverted it (or was thought to do so), and Apollinaris and Entyches absorbed and entirely overslaughed it. Yes, the complete perfect genuine humanity of Jesus—to maintain that was a chief concern of ancient Christians. You can't emphasize the reality of Christ as man too much, and therefore you can't emphasize the reality of his temptations too much. Both are essential to the Christ of history and just as essential to the Christ of faith, for there is only one Jesus Christ.

The classic passage is, "tempted in all points as we, yet without sin" (Heb. 4. 15). But you say a sinless person could not be tempted. Easily. If we believe Peter and Jude the angels were tempted and fell, and whether we believe them or not, there can be no person with freewill, even an archangel, to whom the pursuit of divine ideals does not suggest their opposite. You cannot in the nature of things have a moral universe anywhere or at any time without the possibility of temptation and if yielded to of sin (this includes the heaven of the saints as well). Of course the probability of yielding in many cases—in heaven in practically all—is almost nil, but it exists. The only alternative is to have a universe of automata or machines, and God did not see fit to choose that. So that Christ's sinlessness did not at all make him immune from temptation.

Moreover, his enemies saw to that. The dramatic temptations in the wilderness (at least their story is told with fine dramatic skill) were only the prelude to numerous assaults from that archenemy, who was not fool enough to waste his ammunition, and from human foes, not to speak of alternatives which were vividly present in his own consciousness. All these he met, faced down, and conquered, "having done all, to stand."

"But it is intolerable to think that the Son of God could give in to temptation." No; it is intolerable to think that he would give in. That is all. One of those temptations was to refuse to carry your sins and mine up on Golgotha's tree. It was a fearful struggle. He sweat as it were great drops of blood. "If it be possible, let it pass, O let it pass." There was a change. Would it have been a sin if he had refused? Well, it would have been the less worthy, what he had not come for, the Greater Refusal (see Dante, *Inf.* 3. 60).

"Then, if it was practically or morally certain that he would not sin, owing to his divine or sinless nature or to anything else, then it is all the same as though he could not sin, and he is no example and encouragement to us." Is that so? Think of this. You have a friend. The higher and nobler and finer his nature, the nearer to God and divine things, the less the probability of his sinning. Is he less an inspiration to you because of this? If so, that means that the worse your friend is, the better example he is, the larger the inspiration of his life. "That is absurd." Of course it is. In other words, the nearer your friend reaches the moral stature of Christ, the nearer he comes to that point where his chance of falling is practically zero, the larger his encouragement to you, he then becomes in his own measure your saviour. If then having your nature entirely ("yet without sin"), with your struggles, your hopes, your wrestlings with the demons, he reaches the zero point itself, reaches it because though son of man he is Son of God, that is, has his seat in the bosom of the eternal, and so unites two charms to lead you on, absolutely human and absolutely divine, then he *is* your Saviour, your Lord and your God, but all the time he is your Elder Brother in his humanity.

Don't then be fooled as though the doctrine of our Lord's deity means an automaton, a non-human paragon, who did not "learn obedience by the things that he suffered" (Heb. 5. 8), who was not "in all things made like unto his brethren" (2. 17), and you lose the most precious thing in Christianity, in fact at bottom the only

precious thing, your divine-human Lord and Saviour. Besides, recur to two or three masters. After speaking of his human body with its limitations, Kahnis says that he had a soul with sensuous perception, moved by joy and sorrow, a soul which developed itself all the time under the influences of family, country, fatherland, states or conditions in life, contemporary culture, native languages, and came to maturity as an individual man. This human soul was created, and it thought, willed, felt. Jesus Christ knew not the day of his return (Mark 13. 32) and he had a will different or distinct (*verschieden*) from the divine (Matt. 21. 39) and one subject to temptation (Heb. 2. 17)—a human soul, the human I (*Dogmatik*, 2 Aufl. ii. 16). In other words Christ's temptations were as real as ours. Lipsius is more "liberal," but when he says that to deny the natural temptability of Jesus, which he makes equivalent to the possibility of sin, means to do away with his true humanity, to which the *σάρξ* necessarily belonged, it is hard to refute him. With temptation coming in on the will, there were also, he says, fluctuations and momentary troublings of his God consciousness (*Dogmatik*, 3 Aufl. 561-2); though as to these I think the only mention (unless you say his prayers implied them) is at the crucifixion. Dörner has a noble treatment, as usual, his work perhaps the greatest achievement in theology ever made, where learning, thought and piety are transfused into a living movement hardly paralleled before or since. While the union of God and man in Christ is to be renewed all the time by struggle and temptation, possibilities of evil to be

excluded by the developing human will of Christ, so that he actually scaled the heights; and this brought it about that what is the essence of his Person, namely, his God-human nature, was efficient for an "exclusive apprehension of the good as such" and "excision of false possibilities" (*Christian Doctrine*, iii, 366-7). Martensen also assumes the tremendous reality of Christ's struggles, temptations, and thus his progressively attained perfection (*religiös*, Heb. 5. 9), the "possibility of evil existing in the Second Adam" as in the first, but he says this possibility did not reach actuality not only because of the conflicts against it which "were real and sternly earnest," but because of the union of the divine and human in him which though it could be "strained and shaken" could "never be broken" (*Dogmatics*, 285, read 282-8). Well, whether it could or not, it never was, and so Christ became the Founder of Eternal Life to all that believe in him. Even our grand old classic, Ullmann's Sinlessness, would have taught us better than to deny our Lord's deity to save the reality of his temptations. Ullmann insists that Jesus was in *all respects* tempted like as we, that the temptations therefore made an impression on him, that he felt their power and influence, and that they were even alluring (*verlockende*). All he reserves is (1) that they entered into him from without, did not have their creating ground on his own soul, and (2) that they did not win a determining influence on the feeling, will, and life of Jesus (*Die Sündlosigkeit Jesu*, 7. Aufl., pp. 123-125).

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EVANGELISTIC PROPAGANDA

VISITATION EVANGELISM CAMPAIGNS

THERE are thousands of people outside of the churches in every community of considerable size. They are all kinds of people; some of them are badly lost; some are badly confused; some are right

on the doorsteps of the churches. This third group is made up of the people who have been taught in Christian homes and Sabbath schools. They have accepted the Christian ethics in their private career, but have not declared themselves disciples of Christ, accepted him as Saviour and joined the churches. In addition to

these three groups, there are many who have been members of the churches elsewhere, but when they moved into the community did not bring their church membership with them.

Now the question arises, who is responsible for the task of getting these thousands of people in closer contact with Christ? Only one class of people on earth, that is, the young people, men and women, in the churches.

Then the question arises: What is the best method to use to accomplish our purpose? Some of us have been trying to do this work for years. We have found this to be the main passion of our ministry. Several plans and two methods have been used. We have concluded that by far the most satisfactory method is Visitation Evangelism.

There are several reasons why we come to this conclusion. I will mention one. In this method we use the same principle of common sense as a business man does in his business enterprise. If a business man depended entirely upon publicity for the success and extension of his business, he would go into bankruptcy. He carries on advertising just long enough to create a demand for the commodity he sells. Then he proceeds in his office, over his counter and through his sales force to make personal contact and press for an order.

The business man knows human nature, somewhat. He has discovered that it is absolutely essential to get into immediate contact with his prospective customers and press for action.

Innumerable ministers and religious teachers have been talking about Christ for nineteen hundred years. When we contrast the picture that we have drawn with the actual, superb and divine Christ that we see in our devotions, we are humiliated. The picture is so poor in contrast with the real Jesus. Nevertheless, we have succeeded to the point where I can say truthfully that every community is saturated with the idea that Christ can be the Saviour of the individual.

If two people were to go down the street of any community and call at every home, they would find that ninety-nine people out of one hundred, with the exception of the

Jew, already believe that Christ can be the Saviour of the individual. I am not guessing about this situation. I am not speaking theoretically. I believe I have the right to speak with authority here. The people whom I have directed during the last forty-five months of campaign work in three trips across the continent, have won 129,240 people to Christian decisions and membership in the churches of their choice. The people whom I direct all say that most people believe in Christ.

Our task, in most instances, is not nearly so much to persuade people to believe in Christ as it is to persuade them to act upon what they already believe.

Then there are many people outside of the church who say that unless we have more of the dynamic of the personality of Christ in our present civilization, we will fail in this experiment in a democratic form of government here in America.

With a vivid realization of this situation, outside of the church, we say that it is time to go to work. It is time for the people who sit in services of worship and have spirituality generated in their hearts and minds, to arise, go out where the people live, use the same common sense as a business man and persuade millions to decide for Christ as personal Saviour and become members of the church.

It is beyond the powers of imagination to picture what would occur if our churches would stop temporizing and go out with a holy boldness to present the Saviourhood of Christ to individuals.

I just concluded a campaign in Pittsburgh. The co-operating churches won 6,469 people to Christian decisions and church membership in six days. Nineteen and one fourth per cent of this number had formerly been members of the church. Any city, town, hamlet or rural community can have as great success as Pittsburgh.

This success cannot be achieved, however, without a Director of Visitation Evangelism who knows the technique of this sacred work.

Some church leaders are doing our churches and this method of Visitation Evangelism immeasurable damage by giving the impression that any pastor can launch such a campaign and carry it

through successfully. The hardest church to direct is a church where the people have been encouraged to try this work without expert leadership and have failed. They almost always do. They become discouraged and say, "I told you so." This kind of work has a distinct technique and requires a director.

We call this work Visitation Evangelism to emphasize the necessity of sending many out to present Christ and the great importance of an intimate and unprejudiced approach to the people we want to win.

It is our conviction that just as long as we leave the Christian appeal to be made by the pastor alone it will not be complete, it cannot be comprehensive. The pastor is a type by himself. There are certain people that he could not win to Christ in a fifty-year pastorate. If I were to become pastor of some church and remain there for the rest of my life, there would be people within the immediate constituency of my church whom I could never win, who could be won with ease by some of my laymen.

We never conduct a campaign without receiving many reports that large numbers of people have been won whom the pastor had failed to win after many years of earnest effort.

We never guess about the religious situation of any particular person. No one on earth knows the religious needs of a person but himself. We send the people to visit in the most sympathetic, unprejudiced and natural manner. They talk about religion, Christ, Christian responsibility and the Saviourhood of Christ until the person reveals his moral and intellectual attitude toward the personality of Christ. Then they turn the attention of the person toward Christ and he comes into the person's mind and heart and does all of the mystical part of conversion. We must first open the mind of the person that divine influences may come in. This is the human part of the evangelization of an individual or a community.

Thousands of people are being led out of bondage in Visitation Evangelism campaigns. I am referring to the people who

are members of the church. They have had a plethora of impression; they are all involved. Further appeals to do personal work without a director who can lead to adequate expressional work, lead to a paralyzing inhibition. These campaigns are leading thousands of people to the discovery that the greatest need of the church in our age is a program of work which compares well with our petitions that the world be Christianized.

Many prayers in our churches have been unethical and dishonest. The church member who is physically able and will not do the work of evangelism can accomplish nothing by prayer. We must pray and work both.

Visitation Evangelism cannot be combined with Mass Evangelism. It is a distinct method and there is no need of a mass appeal, if our church membership carries a Christian appeal into immediate contact with those outside of the church.

Every person who can be won in a Mass Meeting can be won in private and will be more thoroughly won alone. Thousands can be won in private who could never be persuaded in a public meeting, and by sending our people to win our prospects we prepare the church in the most wholesome way to assimilate the new members into the church.

Three or four weeks after a Visitation Evangelism Campaign the pastor should speak each night for one week on the great themes of Christian experience, such as "The Good Father," "Christ the Saviour," "Christian Ministries" and "Christian Citizenship." It is a serious mistake to have a week of meetings during the week just before or during the week immediately after a Visitation Evangelism Campaign. This series of sermons three or four weeks after a campaign is for educational purposes and does not interfere with the "Follow-up Work."

Any city that has a Scientific Religious Survey and a Visitation Evangelism Campaign, with all denominations co-operating, properly organized and thoroughly supervised by an expert director, can have a veritable Pentecost.

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CRITIQUE ON VISITATION

WITHOUT question the program suggested in the preceding article by a most successful Director of Visitation Evangelism is one of supreme importance now that Mass Evangelism has lost much of its meaning. It is the teaching of Jesus that we must go out into the highways and compel folks to come in. Personal contact is the supreme influence in the saving of souls.

There are possible perils in every program of propagation of the aggressive Gospel. Just as the everyman canvass in World Service has caused some narrow-minded ministers to cease preaching and teaching on missions, so both co-operative Mass and Visitation methods in the work of finding citizens for the Kingdom has already caused some pastors to neglect in sermons of the pulpit the appeal to the conscience, the call to repentance and the constant effort to get an immediate response of individuals to the prophetic message.

Mass evangelism, by merely calling a crowd to give their names, to march up an aisle or take the hands of an evangelist, has brought hosts of unconverted people into the church. The same, doubtless in lesser measure, might be the result of personal work, when the effort is greater to secure members than to save souls. Only those who have themselves received the power of the Holy Spirit can be witnesses for Christ. Living testimony both from the pulpit and from the folks in the pew is the sole personal method of capturing people for the Kingdom.

Every church should be an evangelistic church, one that makes a survey of its parish and creates a constituency list of persons who need religion and who should be sought for again and again until they are won. The revival in this form could and should go on continuously. As long as there is a single man or woman who needs redemption, no rest need be taken by any minister or layman.

While the Director of Visitation who knows the psychology of this situation can often be a supreme leader of this work in any community, it might be possible for

every one who has been called to be a fisher of men to train his membership for this divine duty and make the services of the Saviour's sanctuary an open reception for all whom they bring into the church. Here is a recommendation of a method successfully used by many efficient pastors: Have an after service every Sunday night, one to which the worship and the sermon has led, and have the personal workers bring in their friends to take part in that confessional service. Public confession is an essential climax to conversion.

To believe in Christ intellectually is not a source of salvation. Saving faith is an act of will and involves following Christ and doing his will in all the affairs of life. We need to emphasize a personal and present living Lord. Especial emphasis should be placed upon the present dispensation of the Holy Spirit, and its outcome in the conviction of sin and the rebirth and sanctification of the soul and the social triumph of the kingdom of God. If the spiritual ethics of the Gospel (which makes all life, whether in politics, business or social relations, not a working for profit but sacrificial service), were proclaimed with more personal energy, the sense of sin which has so largely vanished both from religious teaching and personal life would come back with a power which would make real repentance and saving faith far more universal than it is to-day.

Let our readers study and learn much from Doctor Kernahan's mighty message—and then let us all, preachers and people, become the winners of souls to Jesus Christ.

FAILURE AND FORTUNE IN FISHING

"MASTER, we have toiled all night and took nothing, but at thy word I will lay down the nets. And when they had done this, they had enclosed a great multitude of fishes. . . . And Jesus said to Simon, Fear not; from henceforth thou shalt catch men." Luke 5. 5, 6, 10.

Labor on in hope. To fail in soul winning to-day should be only an urge to

keep on using the net of the Gospel.
Read these lines by John Keble and make
the Master's promise an inspiration for
persistence in evangelism.

"The livelong night we've toiled in vain,
But at thy gracious word
I will let down the net again:
Do thou thy will, O Lord."

So spake the weary fisher, spent
With bootless, darkling toil,
Yet on his Master's bidding bent
For love and not for spoil.

So day by day, and week by week,
In sad and weary thought,
They muse, whom God hath set to seek
The souls his Christ hath bought.

Full many a dreary, anxious hour
We watch our nets alone
In drenching spray and driving shower,
And hear the night-bird's moan.

At morn we look and nought is there—
Sad dawn of cheerless day!
Who then from pining and despair
The sickening heart can stay?

There is a stay—and we are strong;
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand.

In his own time; but yet awhile
Our bark at sea must ride.
Cast after cast, by force or guile,
All waters must be tried.

Should e'er thy wonder-working grace
Triumph by our weak arm,
Let not our sinful fancy trace
Aught human in the charm.

Or, if for our unworthiness,
Toil, prayer, and watching fail,
In disappointment thou canst bless,
So love at heart prevail.

BIBLICAL RESEARCH

A NEW CHRONOLOGY OF PASSION WEEK

ANY close study of Passion Week reveals certain extremely important problems of New Testament chronology. The best known of these is the date of the crucifixion itself, which is placed by the Synoptic Gospels upon the day following the Passover supper, but by the Fourth Gospel is dated prior to the Passover (14. 28). Was the Last Supper really the Passover feast or an ordinary evening meal eaten by Jesus with his disciples? A positive solution may even throw much light upon the year of Christ's death.

Another important problem is that of the so-called "Silent Wednesday," the fourth day of the week being so styled because the traditional chronology leaves the day without recorded activity. Since the gospel writers have so carefully recorded the details of these last few days of Jesus' life, it seems hardly credible that they should omit one day entirely. Vari-

ous attempts to account for the difficulty have produced no results of value, and are only conjectural in method. The best solution generally offered, that of having Tuesday share its load with Wednesday, is unsatisfactory because it is of necessity but an arbitrary solution, and there is no substantial reason for such division.

New light upon these problems may result from a reconstruction of the week's chronology, beginning with the arrival of Jesus at Bethany, followed by the triumphal entry on the morrow. The traditional date of the triumphal entry is Sunday. This dating is based upon the words of John 12. 1, "Jesus, therefore, six days before the passover came to Bethany," and upon John 12. 12, "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him." John places between these two statements the story of the supper given by Simon the leper at his Bethany home.

It is logical that the "six days before the passover" should be computed by the Jewish method, but this, strangely, does not seem to have been the usual method. The six days have usually been counted back from Thursday (Thursday night being the accepted date of the Passover feast) by the Jewish method, giving Saturday as the date of Jesus' arrival at Bethany. Thursday night, however, by Jewish calendar, is not Thursday, but Friday. Here is found also another insurmountable difficulty, because Jesus would have had to travel twelve to fifteen miles from Jericho on the Jewish Sabbath to have arrived at Bethany on that day. Attempts have been made to explain this by the suggestion that he had begun the trip on Friday and had come to within a Sabbath Day's journey of Bethany, remaining in the open over night, and had then completed the journey on the Sabbath. But a Sabbath Day's journey was a matter of but 1,000 ells or about 1,000 yards. Manifestly, had he come that near to his friends, he would have completed the journey, especially so since it was the eve of the Sabbath.

This method also necessitates the belief that Simon's supper occurred on the evening following the Sabbath. If so, the feast must have been prepared, guests invited and welcomed, and the supper eaten, with all its details, after sunset. Nor would this be all, for John 12. 9-11 indicates that uninvited guests came in also, after hearing the rumors of his presence in the village. This would run the occasion very late into the night, especially if, as seems probable, Jesus' enemies in the group came from Jerusalem.

It is apparent that the arrival in Bethany did not occur on Saturday. To believe that it occurred on Friday is to do violence to Jewish methods of computing time. If it were possible to accept this solution it would have the advantage of eliminating the difficulties regarding the Sabbath, but it would be contrary to all our definite evidence and would bring up other difficulties.

The third solution is based strictly upon the Jewish method of computing time. Since the Jewish day began at sunset,

Thursday night becomes the beginning of Friday, and six days before Friday, counting Friday, brings us to Sunday. Of course, if we accept the Johannine statement that Friday was the day of preparation for the passover, our date becomes Monday. To accept this date, however, is to deliberately violate all the other data, and a specifically recorded day of activity must be thrown into the discard. We must, therefore, at least tentatively, accept Sunday as the date of arrival at Bethany.

But this solution still presents a variation, which must, in all fairness, receive consideration. This variation is the possibility that Jesus may have come straight to Jerusalem for the triumphal entry, making no stop at Bethany. Consequently there would be either no supper at Bethany or none at the time recorded by John. Matthew and Mark do place this story later in the week, among the events usually assigned to Tuesday. Luke (7. 36ff.) gives a similar story, dated earlier in the Lord's ministry. Matthew and Mark, however, do not definitely date the supper, but introduce the story with phraseology which may indicate some degree of uncertainty. Matthew (26. 6) begins, "Now when Jesus was in Bethany, in the house of Simon the leper," and Mark's wording (14. 3) differs but little, "And while he was in Bethany, in the house of Simon the leper."

It is plain that there is no positive evidence that the supper occurred on the evening after the arrival of Jesus and his disciples at Bethany. The best evidence, however, so indicates, and contrary evidence is very uncertain. The Johannine author gives details indicating a fairly authoritative source, at least as much so as the common source of the synoptics. "The house was filled with the odor of the ointment" (John 12. 3) has been called the statement of the eye-witness and not of the fiction writer. But more important evidence of John's authority is the fact that no other definite date is given in the entire Gospel, except with relation to the crucifixion and the resurrection, where there seems to be evidence of strong theological prejudice. The only earlier dates given are 1. 35, "Again on the morrow"; 1. 43, "On the morrow"; and 2. 1.

"And the third day." None of these are definite dates, but mere statement of chronological sequence. We can at least suspect that John had fairly accurate authority for this date. It is reason for astonishment if we find such a definite date introduced suddenly into the narrative of a writer who seldom gives dates, unless there is a substantial reason for that date. At any rate, "six days before the passover" is the only source from which we can date the triumphal entry or any other events of the early part of Passion Week.

If John's date is incorrect, we then have only conjecture as a foundation for a Passion Week chronology. If it is correct, we can set the arrival in Bethany as Saturday night or Sunday, the Jewish method of calculation permitting no earlier date. Sunday, then, would seem to be the proper date, since the arrival on Saturday night would necessitate that Jesus must have started from Jericho on the Sabbath or that he had camped out over the Sabbath. Even granting that the feast may not have occurred at this time, we feel that the triumphal entry must not be dated before Monday, for verse 12 definitely places it "on the morrow" following the arrival at Bethany. Omission of the feast, however, would almost compel us to read in verse 1 that Jesus came directly to Jerusalem, and therefore that the triumphal entry did take place on Sunday. But another bit of strong evidence indicates that this entry took place on Monday, and possibly Tuesday.

This evidence may be stated as follows: The synoptics narrate many occurrences upon the day following the entry into Jerusalem, and then (Mark 11: 20) make a transition to another day. On that day they list many events, but there is no more hint of the passage of a day until Matthew 26: 2 and Mark 14: 1. In the former passage Jesus says, "Ye know that after two days the passover cometh," and the latter states, "Now after two days was the passover and the unleavened bread."

Upon this bit of evidence has been based the theory of the so-called "silent Wednesday," and, by the Occidental method of calculating time, the theory that Jesus

entered Jerusalem on Sunday. But we must learn the meaning of the phrase "after two days." If spoken on Tuesday, would "after two days" lead to Wednesday or Thursday? We know that "after two days" leads to Thursday night, according to the synoptic dating of the Passover, but where do the two days begin? The answer is to be found in Jesus words, "After three days he shall rise again" (Mark 9: 31). We know positively that the time here indicated covers the period from Friday until Sunday. "After two days" would not be an equal length of time, and the natural conclusion is that if spoken on Tuesday, the period would end on Wednesday; consequently the events of the day when these "two days" began must have occurred on Wednesday, or possibly Wednesday night. The Johannine date of the Passover would necessitate that the words had been spoken on Thursday. The logical conclusion now is to date the triumphal entry on Monday, or to accept the alternative of a "silent Wednesday" or an arbitrary division of one day's events. The combined evidence is against the "silent Wednesday" and in favor of Monday as the date of the entry into Jerusalem.

But David Smith, in *The Days of His Flesh*, suggests that Jesus left Jerusalem after the close of the Sabbath, traveled the long distance to Bethany, and arrived in time for the supper to be prepared, guests invited, and for the Jews to hold at least an informal reception that night. As the journey itself could not have been completed a great while before midnight, unless by miracle, the fallacy is apparent. The only alternative is to believe that Jesus arrived at Bethany some time Sunday.

But we can readily see that all attempts to date any part of the Passion Week must be based upon the date of the crucifixion itself. Accordingly, we must now date the triumphal entry on Monday or Tuesday, according as we accept the synoptic or the Johannine dating of the crucifixion.

Here a study of early Christian sources fails to help us, when properly considered. There is marked disagreement, and most of the evidence found is so marked by the

prejudice of the Christian theologian as to create unreliability. These references follow for the benefit of the research-minded: fragments from the Writings of Peter—v. 7; two passages from a Greek fragment from Clement of Alexandria; two fragments from Hippolytus.

One other ancient and very early source of information, *Didascalia Apostolorum*, chapter xxi, gives a chronology rendered valueless by one sentence from Professor Nau's digest of the reference. His statement follows: "Next, our Lord celebrates the Passover on Tuesday; he is arrested on the night following Tuesday, that is to say, on Wednesday; he passes Wednesday in the house of Caiaphas, Thursday in the house of Pilate; he is crucified on Friday." This will be seen to be valueless, since there is no agreement in the Gospels or elsewhere; neither does it throw light upon the question at the bottom of the whole matter, the date of the crucifixion.

We are left with only the Gospels as evidence. Here our work is short. A study of this part of John's Gospel will show such strong theological tendencies that the Johannine dating of the Passion story seems to be less worthy of confidence than that of the synoptics. Neither is the synoptic agreement as convincing as it may seem, since all three use the same source. However, some weight must be given to Luke's statement (1. 3) that he has "traced the course of all things accurately from the first." This statement, plus Luke's reputation as a historian of accuracy, must cause us to favor the synoptic dating of the crucifixion. This means that the Last Supper and the crucifixion probably both occurred on the first day of the Passover.

It will be observed that we have two lines of evidence, both tracing the passion week chronology back from the Last Supper to the date of the arrival at Bethany. Both John's date, "six days before the passover," and a day by day tracing of the events backward from the Passover, bring us back to Sunday as the day of the arrival at Bethany, and to Monday as the day of the triumphal entry. Thus we can see that, even if we exclude the statement of John, the synoptics still indicate that

the triumphal entry took place not on Sunday but on Monday.

It is also plain that if we accept John's dating of the crucifixion, thereby necessitating the triumphal entry on Tuesday, we then have more days in the week than can be accounted for, unless we unite two days specifically separated by the synoptic writers. The inference becomes very strong that the synoptic date is the correct one.

Various attempts have been made to ascertain the dates by means of astronomical observation and calculation. These, of course, fall down on the fact that the Jews did not use such correct means of fixing their calendar, but determined the time of the new moon by ordinary observation. It is known that they sometimes missed the exact phase of the moon by as much as one or two days, and consequently caused an error of that much in the beginning of the month.

A revised chronology based upon this investigation can now be set forth: Sunday—The arrival at Bethany, the supper there, the anointing by Mary. Monday—The triumphal entry. Tuesday—The events assigned to Monday in the traditional chronology. Wednesday—The events traditionally assigned to Tuesday. Thursday—The Master appoints two disciples who prepare the upper room for the supper. Thursday night (beginning of Friday)—The Passover Feast and the Last Supper (identical), Gethsemane, the betrayal and arrest, the trials before the Jews. Friday—The Roman trials, condemnation, crucifixion and burial. Saturday—The Jewish Sabbath; no notable events. Sunday—The discovery of the open grave; first resurrection appearances.

The outstanding points in this chronology are as follows: 1. The triumphal entry, and consequently our so-called Palm Sunday, are properly on Monday. 2. "Silent Wednesday" is automatically eliminated, without the arbitrary device of dividing a day's recorded events. 3. The synoptic identity of the Last Supper with the Passover is apparently correct.

It must be admitted that this, as well as any other chronology of Passion Week, must admit the element of uncertainty.

But on the face of all the evidence it seems to be the best that can be set up. It is at least self-consistent, and as satisfactory as any of the traditional solutions. We must admit some uncertainty regarding the dependability of authorities, also that the fourth Gospel is in most cases not

as authoritative as the synoptics, but must accept John 12. 1 as giving the only possible basis for a solution of the problem; except, of course, the undisputed dating of the crucifixion on Friday and the Last Supper on the preceding night.

LESTER E. AULT.

OUR BOOKSHELF

The Wrestle of Religion With Truth. By HENRY NELSON WIEMAN, Ph.D. Pp. vii + 256. New York: The Macmillan Co. \$2.50.

THERE are three approaches to religion: religious rationalism, irreligious rationalism, and religious curiosity. The religious rationalist tries to make his God fit his faith; the irreligious rationalist tries to abolish God because he has no faith; the religiously curious take up the facts of life and wrestle with them in quest of the truth they may contain.

This book is written for the latter class. It is a unique attempt to wrest what truth it can from religion, to state it in a scientific way, and to hold it before the world as the key to human progress. There is no quarrel with dissenting views. In fact, the author does not consider them at all. He has attempted to discover a method of religious inquiry that is completely independent of controversial discussions. He treats his subject positively and cleverly. It is complete, clever, and convincing. Because he has entered upon a new field and in a different way, his book has both interest and value.

It is not a theological discussion. It is a Philosophy of Religion. It does not discuss the doctrines of religion, or any religion in particular. It barely mentions the fact that the Christian religion is the best, for "through (Christ) we make better contacts with that which lifts the values of human life to the highest level." This must not imply that the author is not a Christian. It means that he is carrying on a search outside the circle of any particular religion. He does not discuss the doctrines of religion at all. He dis-

cusses the facts of human life and its environment, and finds God at the bottom of them. He finds that religion at its best promotes those interests that advance the race and produce the highest values in truth and happiness.

He recognizes the fact that religion has been decadent for three hundred years, and feels that the underlying cause has been that religion has based its claims on illusion rather than fact. While science welcomes revolutionary discoveries, religion has consistently repelled and resisted them.

Religion must be made scientific if it is to survive. It must be taught in the public schools if it is to be respected. But under the present conditions, it is utterly impossible to teach it in schools. The reason lies in the fact that we at present have no scientific basis of religion. We must discover a system of religious concepts and develop a scientific method of religious teaching, and then present the data and the method, leaving the pupil free to apply them to his own life.

The discussion centers about two themes: The Methods of Religion and the Concepts of Religion. In Part I he discusses the methods of religion, and finds that there must be a basic concept. This he calls "That in the universe which will yield the maximum security and increase human good when lives are adjusted to it." This he calls God. These ideals are attainable only through a correlation of individual behavior and the behavior of the universe. Life is reduced to behavior, and behavior is reduced to habits. The highest good comes through the development of the greatest number of habits. That which

assists in the increasing of the total number of possible habits is a good; that which decreases the total number is an evil. That which induces men to aspire to greater habit formation is the key to religious growth. Worship and prayer are the two chief agencies in this respect. Man's greatest good consists of the development of the capacity to make the fullest response to one's environment.

In Part II he discusses the concepts of religion. He inquires into the nature of religion and finds it to be the "underlying fire of human aspiration." This aspiration grows out of a vision of the Supreme Good that is to be identified with the Ultimate Cause. This Ultimate Cause is God. There must be a complete correlation of the human life to God, and the key to this relationship is Religious Experience.

Religious experience reveals God who is "the principle of concretion which is the structure of the universe by which all being does thus come to a focus in each thing."

With respect to truth, which religion will wrestle with and finally master, he says that "religion is more interested in (it) than science," for when science discovers truth its interest in it ceases, while the moment that religion discovers truth its interest begins. The function of science in this respect is to bring truth up to the point where it becomes religiously valuable.

This is the contribution of the Philosophy of Religion. It discovers, clarifies, and classifies these concepts for religious use. It may present them, but it cannot apply them. This appropriation and application of truth is the task of religion, and the discovery of the concepts and the development of the method of using them is the task of philosophy.

Professor Wieman has made a contribution to the development of religion. With a wide experience as a scholar and teacher of The Philosophy of Religion, both on the Pacific Coast and now in the University of Chicago, he has had ample opportunity to test his theory of life, and can consequently speak with authority. As he says, "There have not been many explorers in these waters." We look for-

ward with eagerness to further studies in this field.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Church and the Russian Revolution.
By MATTHEW SPINKA. New York:
The Macmillan Company.

Who is he? is the first question to be asked about anyone who expresses himself on Russia. For few of the interpreters of the confused and contradictory conditions of that land have been able to escape the bias of their prejudices.

The author of this volume gained his doctorate of philosophy from Chicago University. He is the librarian of and a teacher in the Chicago Theological Seminary. He speaks Russian and presents opinions based upon his own researches in that country. Manifestly he aims to evaluate with equity. Presumably this book offers the fairest account available of the developments of the church life in modern Russia.

Though somewhat obscured by a superfluity of detail and a heaviness of style, his delineation of the background of the Russian revolution is fascinating. The exaggerated importance we have attached to Count Tolstoy and the superior significance of Dostoevsky—the Russian Dante—is interesting. The abysmal infamy of Rasputin has not been exaggerated. Religious Russia has come to honor Patriarch Tikhon as a martyr and to make his grave a shrine. During the Universal Christian Conference at Stockholm, a gorgeous memorial service was held for him at which some of our Protestant Episcopal bishops soberly carried candles. Measured by Western standards, Tikhon is seen to resemble the politicians of the Harding administration.

Some credit and more culpability are accorded both the Soviet government and the Russian Church. Truth and falsehood, right and wrong, were on both sides, and how much it is not easy to appraise. Fiercely the church fought to retain the privileges it had enjoyed and for which it paid by being the political servant of the old regime. After but one month's

notice the Soviet government stripped it of the lands upon which it had depended for endowment. The church should willingly have sold its sacred vessels to save the lives of the five millions who starved in the famine of 1921. The Soviets were not justified in despoiling the churches of this treasure until they had turned into cash the imperial jewels which were estimated to be worth 250 million dollars.

The visit to the Sobor of 1923 of Dr. Edgar Blake, "the Parisian Bishop of the American Methodist Episcopal Church, North," is described. It will be remembered that visit incited quite a little sneaky discussion in the church papers. All the disputants can find abundant vindication. The Sobor of 1923 may be challenged as uncanonical and even unethical. But how was the canon constituted? Tikhon announced that there were 317 delegates present when only 265 were counted. A vote of 141 in a registration of 564 established the canon. Tikhon, who demanded regularity, was disobedient to his superior, the Patriarch of Constantinople. Doubtless we cannot comprehend the honor with which an orthodox Russian views schism. It is difficult, however, to understand why an American who is not a royalist and a Methodist who is not an Anglo-Catholic should be affronted by the procedure of the Sobor of 1923. It adopted an admirable program of spiritual worship and social service only to have it frozen to death by the conservative traditionalism of the land of its birth.

Surprisingly deep are the reservoirs of spiritual vitality in Russia. Despite the persecutions, the atheistical propaganda, the denial of religious instruction to all under eighteen, the scarcity of ministers of religion, the churches are again crowded.

JOHN W. LANGDALE.

Brooklyn, N. Y.

Changing Foreign Missions. By CLELAND BOYD McAFEE. New York: Fleming H. Revell Company.

THERE has been no period in the history of the church when so much publicity and literature of various kinds has been produced relative to the extension of the

kingdom of God throughout the world. Much of this recent publicity has been negative, untrue and damaging. On the other hand much of the literature produced has been of the most clear-cut and valuable type. The average layman could read with fascinated interest and profit such books as *The Goddess of Mercy*, which gives in fiction form an up-to-date picture of China; *The Measure of Margaret*, which elucidates some of the problems of missionary work in India, or *Thamilla*, which sets forth the appalling aberrations of Mohammedanism.

But if one desires a book which practically covers the modern relationships of the whole field to the missionary project; the perplexing problems that confront the missionary; the complexity of his relations with the nationals among whom he works, he will find the clearest analysis of this in Professor McAfee's volume, *Changing Foreign Missions*. He has recently spent an extended period of time in the Orient, delivering the Joseph Cook Lectures in the Far East and making a sympathetic, but critical study of missionaries and mission work.

It is my candid judgment that this volume comes more nearly answering the complicated problems which perplex the thinking public relative to missions than any other recent publication. What does a person mean when he says, "If the Chinese do not want the missionaries they should leave China and not go back until they are called for"? Which Chinese does he refer to? The more than 300,000,000 who probably do not know a single Christian, either foreign or native? Or does he mean the Chinese who have come in contact with Christian missions and know what their message is? What should be done with the question as to who should select missionaries who are to go to the foreign field? Should the natives of China, India and Africa "call" the individuals they want, or should the various mission boards select the men and the women whom they think competent to do the work?

Who is to answer a dilemma like the following: A Buddhist teacher in a Chinese school uniformly urged his students to accept Christ and Christianity. He said, "I

am old and fixed in the old ways. You are young and the future is yours. The Christian religion and not Buddhism is the future faith and ought to become yours." Contrast with this a professing Christian teacher whose students understood clearly that his concern was for their mathematics and not for their religion, and that it was immaterial to him whether they went out from the school Christians or not. Under such circumstances which should be employed? Someone will say this is an extreme case, but it seems to be an actual case. Other questions represent all types of variation from this.

Who is to settle the problem as to various practices in pagan nations which seem to many of them perfectly legitimate, but which, according to the thought of many Christians, are altogether wrong—practices about which Christians themselves differ in opinion? How are we going to meet the problem of ancestral worship in China, when a devout American erects a memorial chapel in China and places a tablet in it with this inscription, "To the glory of God and in honor of my parents, Mr. and Mrs. John Doe"?

Have we thoroughly understood the attitude of the missionaries in China relative to military force? What about the following expression of a large group of them:

"We express our earnest desire that no form of military pressure, especially not foreign military force, be exerted to protect us or our property, no punitive expedition be sent out and no indemnity be exacted. We take this stand, believing that the way to establish righteousness and peace is through suffering wrong without retaliation and through bringing the spirit of goodwill to bear on all persons under all circumstances."

Much of our confusion relative to the potency of the Oriental religions as compared with Christianity arises to-day from the fact as stated by Doctor McAfee that "the non-Christian group are measured by their finest products and the Christian group by its worst."

These questions and scores of others have stirred the minds of all who are thinking on the problems of Christianizing

the world. They are sanely and safely discussed in this volume. It ought to be carefully read by every Protestant minister; by everyone deeply interested in missionary work, and especially by every candidate who anticipates going to the foreign field.

F. I. JOHNSON.

Protestant Europe—Its Crisis and Outlook. By ADOLF KELLER and GEORGE STEWART. New York: George H. Doran Company. \$3.50.

Few who travel in Europe are without the impulse to interpret it. Every week come books and periodicals which have found it interesting. To church folk great religious assemblies gathered recently in Great Britain or on the Continent have quickened that interest. The World Students foregathered at Helsingfors, and the World Sunday School Association at Glasgow. The World Conference on Life and Work was Sweden's guest at Stockholm. As this is written reports are coming from the long-planned World Conference on Faith and Order at Lausanne.

It is not impossible, however, that even the high-minded delegates to these conventions and conferences do not penetrate very far into the actual religious conditions of the cities and countries in which they are held. A book like that here under review starts the impulse for yet another conference—a gathering somewhere of the widely scattered family of Protestant, or, if you will, evangelical churches, to consider, as it ought to be considered, the actual status of the historic centers and organizations of the non-Roman Catholic Christian faith in Europe. Cathedrals, fanes, historic halls, homes of saints, of martyrs, of theologians, of reformers, are in the guide books, the literature, and the histories, but the study of the actual religious condition of the churches and countries of all Europe has but lately been seriously undertaken. The tragedies of the Great War, however, have aroused the purpose of helpfulness in many of the American churches. Large contributions in sympathy, counsel and money have been made to the distressed peoples of those

countries where the churches have been disestablished, disorganized and impoverished. Certain facts concerning the spirit, the structure and the conditions of churches, which previously have been but a name in political history or ecclesiastical annals, have become points of emphasis in the progressive thinking of Christian leaders on this side of the water.

It is significant that the central organization on the Continent, of which Dr. Adolf Keller has been from the beginning the wise and effective secretary, was established as the "European Central Bureau of Relief of Evangelical Churches." The Federal Council of the Churches of Christ in America, in promoting and subsidizing this Bureau, was moved primarily by the knowledge of the actual privations and sufferings of our fellow Evangelical Christians in the countries devastated materially and spiritually by the war. A larger service, however, was soon demanded. The effort to meet material needs brought into focus the fact that the evangelical body in Europe is ecclesiastically disjointed. History, government, geography, race, theology, forms of creed and practice, break the church into fragments. Because the independent national units are so many, these fragments are even more hopelessly distinct than in our own country and, in addition, more definitely than here, are manifest the power and efficiency of that ecclesiastical organization whose inexorable unity transcends all boundaries of race or realm.

It is clear that Doctor Keller, who, as a student in the Universities of Basel, Geneva and Berlin, and a pastor for twenty years in outstanding churches in Geneva and Zurich, had won his place among the church leaders of Europe, brought to this unifying task of relief and reconstruction exceptional ability and equipment and that those further activities in the field of co-operation in European church life which seem absolutely essential at the present time could hardly find a stronger exponent than he.

In *Protestant Europe* one finds an extraordinary compilation of facts. Here for students of Europe in both secular and ecclesiastical affairs is source material

industriously gathered and attractively set forth. But the discussion reaches far beyond the bare facts. Here are analysis, history, balance of judgment, description, opinion, forecast. Statements are fair in fact, one would say, as well as in intent. For example, unlike many European churchmen, he gives just appraisal of the significance of the presence in the countries of Europe of groups of Methodists and Baptists whose church affiliations are in the United States or Great Britain. The motives and processes which put these denominations into Europe are rarely understood on either side of the ocean. He understands them.

The chapters on "The Changing Theological Front," on "The Relation of Protestant and Catholic Churches to Each Other," and on "The Problem of Minorities," are of peculiar significance and Part II, which exhaustively catalogues the European Protestant Churches and describes them, is invaluable. A bibliography indicates the wide range of authorities, naturally almost entirely European, consulted, and his acknowledgments reveal as his correspondents an extraordinary number of the outstanding evangelical leaders of Europe.

Those who know Dr. George Stewart, co-author of *Protestant Europe*, will easily understand the generous contribution made by him to this book. His ministry in the Madison Avenue Presbyterian Church in New York City follows active years in the World War, and in research work in his Alma Mater, Yale, where he was awarded the highest prize given for such work. His travels in Europe have been extensive. In 1922 he was made a Fellow of The Royal Geographic Society of Great Britain. He is widely known by his books and magazine articles. He continues, with a number of other ministers and laymen who have shared it, now for years, the common task of helping the churches of Europe and of arousing in America a sense of responsibility for religious conditions on the Continent.

This book, for which these two far-sighted men are responsible, will add, we believe, to the number of those who will, in conviction and faith and fellowship,

give themselves to this service for evangelical Christianity in the home of the Reformation and the fatherland of so many of the churches of our own country.

FRANK MASON NORTH.

Madison, N. J.

Speculating in Futures. By LUTHER E. LOVEJOY. Pp. 207. New York and Cincinnati: The Methodist Book Concern. \$1.

Dealing Squarely with God. By RALPH S. CUSHMAN. Pp. 70. New York and Cincinnati: The Methodist Book Concern.

AMERICAN wealth is in danger of becoming what Ruskin called "illth." Even its Christianity has not yet reached the Hebrew tithing standard of the religious use of property. Here are two little volumes which point out as a true goal "the stewardship of all of life."

Doctor Lovejoy's *Adventures in Stewardship* is a brilliant book, covering a wide range of religious experience in theory and as to practice is richer in illustrations than most of us are in money. He portrays Radiant Personalities, Dynamic Officialism, and bases that Fourth Dimension of spirituality called Stewardship on the Alchemy of Grace and points out a Celestial Reckoning. Bishop Hughes wisely says that its "pages give a human and concrete study of stewardship." It ends with sixty-nine questions, which, if intelligently answered by a fraction of pulpit standers and pew sitters, would produce a revolution both in inner life and outward finance.

Doctor Cushman, who in his own pastorate practices his preaching on this subject, studies "The Money Test of Religion." He portrays "God as Owner and Man as Steward." Under the head of "Loving Loyalty" he shows the spiritual significance of the tithing law. If the tithe law of the Old Testament was repealed in the New, it was certainly because it was not big enough.

Put thousands of these two books in the hands of those who will absorb their teaching and in a single quadrennium the gifts laid on the altar of the Christian Church will be more than doubled.

D. L. Moody: A Worker in Souls. By GAMALIEL BRADFORD. Pp. 320. New York: George H. Doran Company. \$3.50, net.

An Explorer of Changing Horizons—William Edgar Geil. By PHILIP WHITEWELL WILSON. Pp. 372. New York: George H. Doran Company. \$4.

EVERYBODY who cares for biography at its best should buy and read Bradford's books, with his marvelous gift for psychic analysis. Here is one of the highest worth for at least two reasons. Though he cannot quite understand Moody religiously, for he has not the same spiritual insight, there is a great glory in his honest perception of both the character and the work of that great evangelist. It is very valuable to see how such a Christian personality could influence the thought of one whose very religion is merely honest intellectual perception. A second reason is the charm of all the literary work of Mr. Bradford. It is worth while to have such a soul seen so clearly even from the outside of the holy life and then described with such fascination of style.

Here we have a view of the growth of a soul which reached expression in Moody the Preacher, the Man, the Man of Business and the Molder of Souls. That last section is a noble climax to a soul's growth. There are elements in the genuine life of Moody, known to some of us who came into close fellowship with him, that perhaps can never get into a biography, but even those who knew him personally can commend this for all pious readers and still more to those who have not reached such a religious life as Moody possessed in experience and gave forth in influential service.

This noble biography has properly been made the first volume to be distributed by the Religious Book Club, Inc., of New York, an organization in the world of reading recently created which we recommend to all religious leaders as a literary source.

Geil was a disciple of Moody, a lay evangelist who went round all the world with the message of salvation, beginning and ending at Jerusalem. His heredity was Alsatian in nationality and Mennonite in religion, but he was born a Pennsylvanian, was a Baptist educated in a Pres-

byterian college, became a brilliant evangelist and was perhaps the most widely traveled man of his time. He not only visited Egypt, Palestine and Europe, but sailed the Southern Seas, visited Japan and Eastern Asia, crossed Africa. He explored much of China from end to end of the Great Wall. A striking personality, we here read the vivacious story of his Apprenticeship, Achievements and sacred Associations. Here are pathos and humor, thrilling anecdotes, and a keen portrayal of many regions of the earth. It is illustrated with nearly a hundred photographs and drawings. P. W. Wilson, once English and now American journalist, has a style wholly different from that of Bradford but equally rich in literary beauty, and, above all, he has a deeply Christian background for all his authorship.

Read these two lives of men, so like in their spiritual passion, so different in their program of service, and yet each of them is vividly dramatic in their much varied portrayal by widely different writers.

Our Asiatic Christ. By OSCAR MACMILLAN BUCK. Pp. 181. New York: Harper & Brothers. \$1.25.

DOCTOR BUCK, born in India, the son of one of the noblest Christian missionaries, knows far more about *Mother India* than is being read in the recent book with that title. While he can see the faults and failures of that Oriental race, he can also deeply discern those fundamental elements in their ethnical religions which have in the past and will still more in the future be a road to Christ somewhat like the Hebrew religion. Jesus was born in Asia and brought up on that continent. Now he has returned and is being visioned from all the varied religious standpoints of its people. The power of gentleness as expressed in the ancient word, *Ahimsa*, the Yoga or the binding restraint and discipline of the holy life, the *Jivanmukta* or the immediate facing of God in person, the *Ananda*, a Brahmin phrase of joy—all of these sacred experiences India is beginning to see in Christ, not in the negative way too common in their creeds but in a more positive aspect.

This book should be placed by all students of missions side by side with *The Christ of the Indian Road*, by Stanley Jones. Like that, it will doubtless be criticized by those un-Christlike bigots who regard themselves as fundamentally orthodox, but its real description of Indian religion, the astounding loveliness of its epigrammatic style, and, above all, its loyalty to Jesus Christ as the need of India and all the world, make it a work of supreme worth.

The Sacramental Society. (Fernley Lectures.) By RYDER SMITH. London: The Epworth Press.

The Christian Sacraments. By OLIVER CHASE QUICK. New York: Harper & Brothers.

UNQUESTIONABLY the present movement toward church unity and also the controversial situation in the Anglican Church concerning its ritual is awaking much new interest as to the proper understanding of the significance of sacramental services in the Christian churches. These two works, ably representing two quite opposite views on the problem, will both be of high value to all students. Though they differ, neither is touched by the polemic spirit.

Doctor Smith, although evangelical and Wesleyan in his background of thought, can be called a sacramentalist but not a sacerdotalist. While he sympathizes with the Quaker feeling as to sacerdotal positions, he does perceive that a genuine spiritual experience can find rich worth in symbolic worship. In true religion the inward and the outward march together. Certainly he cannot think anywhere near the realm of either a new birth by means of baptism or a physical presence in the Eucharist. These are not the methods of the divine action. He does see that a symbol may be more than a mere symbol, it can be an instrument in the forming of faith. His lectures are the labor of a great scholarship, and Methodism, as well as all Evangelical Protestantism, can find here a road to seeing in the sacraments rites of such supreme spiritual value that they may be regarded as obligatory to true believers.

Canon Quick, enough of an Anglo-Catholic to describe the sacraments as "extension of the Incarnation," is none the less evangelical enough to see all final authority in the general experience of Christians rather than in a religious hierarchy. For all his high-church tendencies, he still can say that "with rare exceptions modern theology of the sacraments seems to live and move in a distinctly antiquarian atmosphere." His first three chapters are largely metaphysical and he is kind enough to let those who dislike metaphysics start with the fourth. Yet to really comprehend those last chapters the first must be read. Probably the ultraorthodox of either the Eastern or the Western church would not accept his sacramentalism but, nevertheless, he is so perfectly in the middle of the road between an almost miraculous Eucharist and the more moderate Lord's Supper of the non-conformists, that this may be a valuable argument to secure Christian unity if not in thought, at least in feeling. Even Methodists, who cannot cross the road to the extreme right side of the mystical Incarnation in bread and wine, can join him in a real intercommunion because of his emphasis on the common life as the basis of religious truth. While quite modern in his critical use of Scripture, he still finds even in mythical aspects of revelation a deep historic truth of permanent validity in faith.

Both these books deserve far fuller review. We can commend them as highly useful to all students of the sacramental question.

Church Symbolism. By F. R. WEBBER. Introductory Chapter by Ralph Adams Cram. Cleveland, Ohio: J. S. Jansen.

IN this book Rev. F. R. Webber has made another valuable contribution to the very pronounced movement in America for better church architecture and worship. Mr. Webber has been publishing a little magazine entitled "Lutheran Church Art." His pertinent and concise language makes an interesting subject most appealing.

The book, *Church Symbolism*, discusses in an authoritative manner in nineteen

chapters the language and purpose of symbolism and describes the various symbols used in church art through the ages.

Ornamentation in proper setting and usage is necessary in good architecture. Thus architecture becomes to a greater degree a means of enrichment in human life, but ornamentation is not the sole or principal reason for symbolism.

Absolute truth and absolute language are impossible on earth. Indeed, words are sometimes obstructive to the transmission of truth. They are inadequate and often inappropriate. A symbol suggests more truth than can be told in words and leaves one free to receive the truth more nearly as required. It stimulates imagination, it leads the mind whither it would go. So in art in all its forms, in its highest aspect and function, we have the symbolic expression of otherwise unexpressible ideas.

We make liberal use of symbolism in all of life. The flag is a great symbol. It signifies more to us than can be put in any language and it gives a different meaning to every individual. How reprehensible it seems that Christians will use the national flag so enthusiastically while ignoring entirely the sacred use of the cross, the great symbol of the kingdom of Christ.

The biblical use of symbolism is full of interest. God used symbolism to teach important truths. The flaming sword of the angel of Eden was a symbol of the authority of God. The mark placed upon Cain; the blood sprinkled on the door posts of Egypt; the careful instructions regarding the building of the tabernacle all indicate the inspired use of symbolism.

The early Christians made great use of symbolism. Possibly on occasion symbols were used because of the need of escaping the wrath of the persecutors. In the 600 to 700 miles of winding passages in the catacombs, there were 6,000,000 niches for the depositing of ashes of the dead. Here we find a wealth of symbols, many, of course, signifying the hope in Christ and the resurrection. Some of these inscriptions date back to the time when Saint Paul's immediate associates were alive.

Saint Clement, of Alexandria, in the second century, urged the use of symbolism even in the decoration of household utensils.

The book tells interesting stories of legendary and historical origin of many notable symbols. Some of these seem very primitive, yet the history of the church is incomplete without a knowledge of them. The true history of the Christian Church would include the story of the daily life of the people and cannot be confined, as if in imitation of secular historians, to the story of theological councils and the arguments and quarrels of "leaders." An example of an ancient folklore symbol is the Remora, which was said to be a small fish of supernatural strength able to fasten itself to the keel of a ship and to keep it from rolling even in violent tempests. This was used in old-time art as a symbol of our Lord who was able to protect the ship of the church in the most violent storms of this life.

Three chapters are devoted to the description and history of symbols of our Lord. Many have direct biblical reference, as the Day-Star, 2 Peter 1:19; the anchor (illustrated in many forms), Hebrews 6: 19; the rose, referring to the prophecy of Isaiah that the desert shall blossom as a rose at the coming of the kingdom of Righteousness.

The study of Christian symbolism gives additional evidences of the great development of religious art and the devotion and sacrificial living in mediæval times, a period of history often neglected by materialistic historians who can see nothing worth mentioning in human history except battles and intrigues or who could find nothing worthy of note prior to the Renaissance. (People other than Henry Ford have felt that much written history is bunk.)

The proper use of symbolism will not only enrich our architecture but also our service of worship. In Protestant churches, intelligent use of symbolism may still meet with some opposition but the demand for enrichment in architecture and worship is surprising. The author tells of some interesting experiences of a clergyman who wished to use in his church a

poor painting of our Lord but was scandalized at the suggestion of having a beautiful carving. Of an irate building committee who demanded the removal of a stone cross from the gable of a fine church. The architect asked the committee whether they loved the flag, the symbol of liberty, and whether they ever displayed it, and, if so, why hate the plain cross, the symbol of our Finished Redemption; or why did they sing, "When I Survey the Wondrous Cross" and yet refuse to see it? The committee ended by covering their new church with crosses even to the leaderheads of their rain-spouts.

The book is abundantly illustrated. One hundred and four forms of crosses are shown. Twenty-three symbols of the Holy Trinity are illustrated with cuts large enough to guide an architect.

There are also 115 half-tone cuts of symbolism on existing buildings, including some modern churches, and their woodwork and glass.

Students of church history, religious educators, pastors, leaders in church building and architects will find in the 395 pages a wealth of inspiration and instruction. In its printing, illustration and binding, it is an excellent example of the printing craftsman's art, making it a pleasure to own and handle the book.

ELBERT M. CONOVER.

Philadelphia, Pa.

MYSTICAL AND SPIRITUAL

New Studies in Mystical Religion. By RUFUS M. JONES. (Macmillan, \$1.75.)

The Church in the World. By WILLIAM RALPH INGE. (Longmans, Green, \$2.)

Later Greek Religion. By EDWYN BEVAN. (E. P. Dutton, \$1.60.)

Platonism and the Spiritual Life. By GEORGE SANTAYANA. (Scribners, \$1.75.)

Christianity as Bhakti Mārga. By A. J. APPASAMY. (Macmillan, \$1.80.)

Madeleine Sémer. Convert and Mystic. By ABBE FELIX KLEIN. (Macmillan, \$2.25.)

Spiritual Exercises and Their Results. By

AELEFRIDA TILLYARD. (Macmillan, \$1.75.)

The New Reformation. From Physical to Spiritual Realities. By MICHAEL PUPIN. (Scribners, \$2.50.)

Christ at the Round Table. By E. STANLEY JONES. (Abingdon Press, \$1.50.)

MYSTICISM has too often been associated with the uncanny, with pathological and occult phenomena, with distorted perspectives of life, with impractical ideals and demoralizing perversions. This is obviously a superficial view of a profound experience. Why should the unbalanced excesses of certain mystics lead to the wholesale condemnation of what actually is the spiritual way of life, giving fullness of communion with God and sympathetic fellowship with man?

It is a fact of history that in times of yeast and ferment organized religion is suspect and religious cults thrive. Their embarrassing multiplication in our own day testifies to the spiritual travails of society, which is suffering from pathological irritations. A restudy of mysticism and a revival of the mystical, that is, the spiritual, will enable the church to fulfill its task, in helping troubled souls to obtain pardon and peace in Christ. Here are some books which suggest help in this direction.

Professor Jones points out that the distinctive contribution of mysticism is its insistence that the experience of God is an absolute value, and that it alone makes for complete spiritual health and for energetic ethical practices. Most timely are the chapters on the relation of mysticism to the abnormal, to asceticism, to religious education, to organized religion. This book will certainly enlighten those who question the validity of mystical religion and strengthen those who have experienced its virtue.

Dean Inge declares that the safeguard of mysticism is the belief that we must renounce ordinary experience and find its deeper and more spiritual meanings. Thus shall we advance in knowledge of God, the world and ourselves. This implies a breadth of view and a catholicity of spirit

capable of appreciating aspects of life not akin to our own. In spite of an arbitrary mannerism, Dean Inge illustrates the qualifications of this higher mysticism. Read, for instance, the essays on Anglicanism, Roman Catholicism and Quakerism. Is it not an exaggeration to say that theology and science continue antagonistic? The partnership between the two is finely discussed in a recent volume of essays, entitled *Adventure*, edited by B. H. Streeter. And yet the Dean's volume expresses some of his maturest convictions on Science, Hellenism in Christianity, Faith and Reason, Ultimate Truth. It shows how the mystical approach clarifies many issues.

The Christian Church prevailed over Neoplatonism because of an intense religious life, which was beyond the purview and practice of Greek religion. Christianity was influenced by Hellenism but it remained essentially Hebraic, especially in its conception of the divine purpose. In the fourth and later centuries Christianity departed from this view and made creedal orthodoxy the final test. Doctor Beran gives a number of translations of Greek and Christian writings, covering the period from the fourth century, B. C., to the fourth century, A. D. They are arranged topically and chronologically. A knowledge of these writings helps us to understand Christianity's triumph of reason over Greek polytheism and its triumph of hope over Greek philosophy.

Professor Santayana does not make out a case against Dean Inge, who maintained that the Catholic and Protestant types of Christianity must be supplemented by the Johannine or mystical type. Santayana's idealism is too aloof and isolated from the actualities of life. Spirituality is "perfect candor and impartial vision," and it is distinguished by disillusion; but it is "so deeply engaged and distracted by current events that it cannot realize its proper function" (31, 33, 83). Who then can be saved? The reference to "the magic ascendancy of certain supernatural powers" suggests that Jesus Christ is a myth or a dogma, but the clear testimony of Christian experience revolts against such a disparaging conclusion.

Appasamy's volume is a sufficient answer to Santayana's assertion that the great masters of the spiritual life are found chiefly in Hinduism. Bhakti is "the deep unselfish love of the whole man for God," but it hardly conserves the distinction of human personality. This study of the mysticism of the Johannine writings recalls a remark made by Bishop B. F. Westcott, that an adequate commentary on the fourth Gospel will be written after India turns to Christ. The differences between Christian and Hindu mysticism are well illustrated by quotations from Hindu literature. The thesis is well worked out that *Bhakti*, or love, and *Jñāna*, or understanding of reality, could be realized completely through Jesus Christ who is the true light.

Roman Catholic mysticism differs in many respects from Protestant mysticism, and yet in the deepest things of the soul there is a gratifying unity. How suggestive that Dr. Rufus Jones and Doctor Appasamy dedicate their books to Baron Friedrich Von Hügel, the Roman Catholic. Madeleine Sémer was a woman of marked intellectual ability, who went through the distractions of unbelief and the travails of war and came out of the depths of hardship, through the loss of wealth and position, with a radiant Christian experience. This biography by Abbé Klein is a living argument for Christian mysticism. It is far more convincing than a library of apologetics and criticisms.

A distinction must be made between the debasing forms of so-called spiritual exercises which are purely physical, and the higher forms which attune the mind for communion with spiritual reality. This book by Aelfrida Tillyard has several informing chapters on the spirit and methods of meditation of Hinduism, Buddhism, Mohammedanism and Christianity. There is much that is repellent and irrational in these pages, but as a report of the soul's pilgrimage, the volume is of the greatest interest to students of the psychology of religion and of comparative religion, and to those who desire to deepen their spiritual life in harmony with Christ.

The volume by Professor Pupin is included here because it shows that scientific

investigation, from the days of Galileo and Newton to the present day, testifies to physical and spiritual realities. Religion is not a hopeless quest but witnesses to the consciousness of an enviroing life which we call God. This fountainhead of all spiritual realities is made known in Christ. His law of love is the most powerful of all the co-ordinating forces that operate in life. Love means communion, which finds its best expression in unity with God and man. This is the teaching of a rational and spiritual mysticism.

Nowhere has the testimony to a vital Christianity received a more vivid and forceful expression than in this new book by Stanley Jones. It is a report of conferences with groups, not exceeding fifteen, composed of Hindus, Mohammedans, Parsees, Christians and others wherever possible. What impressed these men were not the arguments of speculation but the direct appeals from a genuine assurance of Christ to a like possibility in others.

OSCAR L. JOSEPH.

Christianity: Past and Present. By CHARLES GUIGNEBERT. Pp. 507. New York: The Macmillan Company. \$4.50.

This Sorbonne professor, though a great scholar, has not enough of first-hand Christian experience to perfectly interpret the history of our faith. Even more rationalistic than Loisy, who is largely followed in this study of the early Christian Church, here can be found only an external story of Christian development. Those who do not find much genuine biography of Jesus in the Synoptic Gospels and who refuse to see a true primary interpretation both of his Person and teachings in John and Paul cannot write a full history of our holy religion. There are even able scientists in acoustics who would not be accurate hearers or critics of music. This fault can be found in many fields of thought.

We are not rejecting the value of this work as to the record of many elements in both the ancient, medieval and modern divisions of the history of Christianity. He does show many faults in early Chris-

tian doctrine, discipline and ecclesiastical organization; he can both describe and criticize scholasticism; he does annihilate Pontifical paganism; he gives enlightening views of liberalism, criticism and science against theology—all these elements make his very scholarly study, brilliantly written and fascinatingly told, an opulent contribution to the study of those who will go farther than he and penetrate real religion as moving forward in all those nineteen centuries of history.

Here is, however, a perfect proof of the shortcoming of such a story. Nowhere is there any attention paid to the evangelical movement of the eighteenth century, either Methodism in England or Pietism in Germany. This powerful spiritual invasion into well nigh all Protestant bodies, and which is to-day the most aggressive expansion of Christian progress over all the world, cannot be left out of any portrayal of the onward and upward steps of Christianity without making a more marked failure in the alleged history than even that which this professor ascribes to Jesus himself in the earlier chapters.

Those of us who read Guignebert's *La Vie Cachée de Jésus*, published about thirteen years ago and sold in many thousands, can understand the *a priori* rationalism and its falsity, which is repeated again in this far abler work of that learned French professor.

The Inside of Bunyan's Dream. By ARTHUR PORTER. Pp. 270. New York: Fleming H. Revell Company. Price, \$1.75.

REMEMBERING that 1928 brings to us the centenary of John Bunyan's birth, this book is most opportune and should be fully appreciated. The sub-title of this book is: *The Pilgrim's Progress in the Light of To-day.* To introduce his book the author makes a choice selection from Bunyan's Prologue:

"Be not extreme

In playing with the outside of my dream.
Put by the curtains, and look within my
vail."

There is a very helpful introduction by Doctor S. Parkes Cadman, of Brooklyn,

who assures us however high our expectations may be concerning this book we shall not be disappointed. To obtain the best results, the book Doctor Porter has written for us should be read together with *Pilgrim's Progress*.

After a brief preface the author plunges right into his real task: he is wise in introducing us first to "Bunyan and His Dream." Without this brief word about the author and the nature of his dream it would be difficult to find our way. Now there is no mistake and we happily meet each Pilgrim of the way. There are twenty-four chapters in the book and each character is given a separate chapter. As a character analysis this book is unsurpassed. Study Pliable and Mr. Obstinate, also Faithful and Christian, and new light for this day and age begins to dawn on Bunyan's great book.

"Whether we come to *The Pilgrim's Progress* for spiritual guidance, or to it as a gallery of pen portraits drawn from a versatile experience of life, the book will find us out. The gallery is so rich, we are sure to find a portrait there very like ourselves, and recognizing the truth about the portrait we shall be free from our own prejudices and limitations."

In *Pilgrim's Progress* two worlds are linked in the total purpose of life. The present world is but the outer court of the finer world to come. He claims we are here for a higher purpose than is ever revealed in the light of the transitory experiences of life. And about that purpose there is never any question.

Ishpeming, Mich.

LEWIS KEAST.

Peter: Prince of Apostles. By F. J. FOAKES-JACKSON. Pp. 320. New York: George H. Doran Company. \$2, net.

ANY of us who ever heard the widely known evangelist J. Wilbur Chapman preach his sermon on "And Peter" remember the profound impression he made with it. Other good sermons on Peter have doubtless been preached—not a few of them by our readers! But a genuinely scholarly study of Peter, that we have not had. Consequently, most of our sermons

were a shade or two off on fact. Now someone thoroughly qualified has gone on a search for the facts, and henceforth there will be no further excuse for the blunders some of us made. With this, as with some of his former books, Foakes-Jackson has put us in his debt. Remembering how many things about Peter are obscure, and what aberrant opinions have, in consequence, become widespread, one cannot but marvel at the intellectual precision and spiritual sanity recorded in these pages. The author's conclusion is that Peter is much better than most of us have given him credit for. Altogether illuminating and stimulating; a novelty in the field of New Testament research of which there was great need, and for which there should be much call.—J. M. V.

Der Doppelte Wellhausenismus im Lichte Meiner Quellenforschungen. By ERHARD KÖNIG. Pp. 52. Gütersloh: C. Bertelsmann.

ON the occasion of his eightieth birthday, Professor König pauses a moment from his vast and absorbing labors of research to contemplate the long road stretching backward through the years of his fruitful life. This small volume, adorned with a portrait of the author, receives its title from what Doctor König regards as one of his most important discoveries, "The twofold Wellhausenism in the light of my historical investigations." In this *Apologia pro domo sua* the author portrays the situation of Old Testament studies at the time of his initiation into this field of research, the premises of his own tendency, the logical coherence of his work, and the attitude of his fellow students toward his conclusions.

The publication of Wellhausen's *Prolegomena* in 1878 marked the beginning of a new epoch in Old Testament criticism. The determination of the four sources of the Pentateuch and the criticism of the historical books of the Israelites presented there became the foundation of subsequent investigation. At the time König, after completing his classical and theological education, had published some works of comparative philology and some studies

in the field of Ethiopic literature and grammar. With this preparation he was ready to take an independent position in the field of Old Testament criticism, a position that differed from Wellhausen's in two main respects: he accepted in principle the application of historical criticism to the Hebrew Scriptures (although reaching conclusions other than Wellhausen's in matters of detail), but he rejected emphatically the evolutionary theory of the religion of Israel assumed by Wellhausen. He dates the sources of the Pentateuch centuries before the date generally accepted by the Wellhausen school; he begins the history of Israel with Abraham rather than with Moses; and, rejecting Wellhausen's assertion that "Israel climbed slowly out of heathenism," he declares that the "legitimate" religion of Israel began with the revelations to Abraham and that the instances of heathenish practices among the Israelites in later times are not survivals of an earlier stage of their religious development, but violations against the one true religion of the chosen people. Wellhausenism is therefore twofold: literary and religious: literary criticism is legitimate, but the application of Hegelian evolutionary theories to the revealed religion is to be rejected without compromise. In view of the articles that König has contributed to the *METHODIST REVIEW* expounding his views on particular problems, it is perhaps unnecessary to describe in detail here the points in which his position is at variance with that of scholars representing less conservative tendencies.

In his final chapter the author reports that some fellow workers have expressed the highest admiration for his work (he mentions, among others, a letter of William F. Warren, President Emeritus of Boston University), but that he has had to contend with much opposition. Whatever view scholars may take in respect to König's philosophy of history and of religion (inevitably subjective in character), no one can deny that every worker in the field owes him a debt of gratitude for his immense labors, amazing diligence, exact scholarship, and painstaking thoroughness.

ROBERT H. PFEIFFER.

Boston University School of Theology.

America's Future Religion. By JOSEPH A. VANCE, D.D., LL.D. Pp. 160. New York: Fleming H. Revell. \$1.25.

Few men would dare speculate on the future religion of America. Yet Doctor Vance attempts to state the case of religion in America to-day, analyze its various expressions, and prophesy its future. In a group of sermons delivered in the First Presbyterian Church, in Detroit, he discusses the religious problem of to-day and the anxiety it creates. He considers the outstanding forms of American religion: Catholicism, Judaism, and Protestantism. After a careful analysis he discards the first two and looks for America's future religion in those tendencies best expressed in Protestantism. Though there may never be a unification of churches, there will be co-ordination. Religion will face life squarely and hopefully, and will express itself in practical Christian living.

The book is interesting and searching. Its style is clear, concise, and conclusive. It will have a wide appeal to thoughtful Christians, and will go a long way toward stilling the troubled hearts and minds of those who fear for the future of the church.

JOSEPH M. BLESSING.

High Bridge, N. J.

Paul: The Jew. By the author of *By an Unknown Disciple*. Pp. 287. New York: George H. Doran Company. \$2.50, net.

THE title, descriptive enough of the contents, may easily lead to misconceptions. This book does not make a point of Paul's Jewishness, nor does it attribute Paul's difficulties to the Jewish background which was his. It simply tells the story of his pre-Christian career. Only superlatives suffice when one sets out to describe the genius manifest in these pages. Here are beauty, power, vision that grips, moves, compels. *By an Unknown Disciple* made a stir when it came out; what preacher's library can be deemed fit that does not contain it? *Paul: The Jew* runs the former treatise a close second. Unless one is steeped in Deissmann's or Glover's or

Fonkes-Jackson's studies of Paul, one had best eschew these pages. Given a scholarly background, and a book of this sort will make its contribution to your total outlook on Paul. The only book comparable to this one of which the reviewer knows is Jefferson's *The Character of Paul*. Paul is just coming into his own. He is going to be a deal in evidence. Store up on him now!—J. M. V.

The Making of a State. Memories and Observations, 1914-1918. By THOMAS GARRIGUE MASARYK. Arranged and Prepared by H. Wickham Steed. New York: Frederick A. Stokes Company. \$6.

By common consent, President Masaryk, of the Czecho-Slovak Republic, is rightly regarded as exceptionally eminent in prophetic idealism, moral courage, noble patriotism and practical statesmanship. He is at once a maker and a writer of history. Viscount Bryce referred to him as one of the three great men whom the war brought to the front. Few will question the verdict of Mr. Steed that, "when all accounts are closed and all reputations critically assessed, Masaryk will be the man who will stand foremost as a creative statesman."

Where in all the annals of history is there a more impressive instance than this of a people who, after three centuries of servitude, were reborn to freedom and to spiritual and democratic unity? It was due to the outworking of the spirit of John Hus, which had always inspired the Czechs. It was the fulfillment of the seer's vision of Comenius, the educator and the last bishop of the Bohemian Brotherhood Church. It was his firm faith in pan-humanism which led him to declare years ago: "I, too, believe before God that, when the storms of wrath have passed, to thee shall return the rule over thine own things, O Czech people." Masaryk was the providential agent to realize this faith of Comenius. He was elected first president of the Czecho-Slovak Republic during his visit to America in 1918. The first military honors were given him by American sailors, as he was about to set sail from

the harbor of New York on November 20, 1918.

This remarkable volume recounts his political adventures, self-inflicted exiles, constructive undertakings during the war years. His religious spirit gives the cue to his achievements in baffling situations. The victorious march of his Czecho-Slovak army across Siberia toward the Western Front has been well called an "Anabasis," for it was one of the greatest epics of history (275ff.). These pages contain information of the utmost value. Even though the historical facts may be disputed, the account of jealousies and crafty ambitions of the leaders in Eastern Europe cannot be discounted. The chapter on "Germany and the World Revolution" is an amazing disclosure, written from the inside, by one who worked incessantly and intelligently for the emancipation of his people from Hapsburg tyranny. But far more important is the comprehensive interpretation of the philosophy of national and international life, in which a conspicuous place is given to religion.

When some European voices are discrediting democracy as a lost cause in Europe, it is gratifying to have this independent contribution by a philosopher-statesman, emphatically declaring his firm faith in the better future for democracy. When men like Spengler, in *The Decline of the West*, look forward to a dissolution of civilization, it is refreshing to read the mature verdict of a deep thinker against the morbid belief of theorists in a general and final decadence. "We need calm and frank analysis and criticism of our civilization and its elements, and must make up our minds to reform concentrically every sphere of thought and action" (355).

The contrast between democracy and theocracy should be closely studied. Theocracy means "divine rule," but politically and in practice it is a hierarchy, a rule of the priesthood. Genuine democracy must be economic, political and social, and like the type in the United States, it must be built on religious foundations (225). In the final analysis, this means Protestantism, for Catholicism is inherently incapable of understanding or practicing democracy. It was Leo XIII who condemned the Ref-

ormation as the mother of modern philosophy, modern politics, and above all of democracy (482). Specially noteworthy is the emphasis upon an educated citizenship in a democracy. It is the indispensable condition of freedom of conscience and toleration (496). It is radically unlike Chauvinism, which is political, religious, racial and class intolerance; which has wrought the downfall of states; against which every democratic republic must express its decided disapproval. The reasons given why the churches have lost ground should be earnestly considered (352ff.).

The relation between literature and life is very ably discussed in these chapters. Note the comparison between English and French literature, and the reasons given why English culture is the most progressive and humane of any type (110ff.). The critical discussions of American literature, German philosophy and art, Russian thought; the searching estimates of Protestantism and Catholicism; the character portrayals of Tolstoy, Stefanik, Voska, Woodrow Wilson, General Dakhonin, Savinkoff, the Tsar, the Tzarista, Osusky, the Kaiser, Denis and many others—these features alone give exceptional value to this volume.

A book which holds up the humane ideal of Jesus, as against every form of political and spiritual absolutism, and which declares for a pure Christianity, the teaching of Jesus and his law of life, should be widely heralded. It is an earnest of the better mind that is destined to prevail among men and nations for the hastening of the blessed day of universal peace.

OSCAR L. JOSEPH.

The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis. By HENRY A. SANDERS and CARL SCHMIDT. Pp. 496. New York: The Macmillan Company. \$3.50, net.

THE Washington manuscript of the Minor Prophets, purchased by Charles L. Freer, a fragmentary papyrus collection found in Egypt, was finally arranged and edited by Professor Sanders, of the University of Michigan, one of the most skill-

ful masters of Hellenic and Coptic palaeography. It is a Greek cursive text of the third-century type. It shows in its rendering a considerable direct influence of the Hebrew sources, rather than in such Greek versions as those by Aquila and Theodotion. It is somewhat more closely related to the Septuagint. This gives it, in spite of its indistinct and fragmentary character, a real worth as an aid in fixing the Old Testament text.

These same facts apply largely to the Greek manuscript of Genesis, now at the Staatsbibliothek, in Berlin, Germany, and which was similarly worked out by Professor Schmidt in companionship with Professor Sanders. It has much of like value with the manuscript of the Prophets.

Fine photographs are given in both cases of the original papyri, followed by its reproduction in current Greek characters. All students of the original linguistic texts and versions of the Bible may well secure this volume together with *The New Testament Manuscript in the Freer Collection*, also edited by Sanders, which includes the four Gospels and the Epistles of Paul.

A Comprehensive Guide to Good English. By GEORGE PHILIP KRAPP. Pp. 683. Chicago: Rand, McNally and Company. \$3.

The Knowledge of English. By GEORGE PHILIP KRAPP. Pp. 563. New York: Henry Holt and Company. \$3.75.

In preparing these two volumes Professor Krapp, of Columbia University, has rendered a signal service to all who are interested in adding to their knowledge of the English language.

The first of the books is an eminently usable piece of work. There is nothing else exactly like it, and nothing else which has more possibilities of usefulness to the man who tries to speak English as it should be spoken in these United States of America. It is a dictionary but much more than a dictionary. It contains thousands of words arranged alphabetically with a brief explanation of each. The criterion of selecting the words has been the linguistic needs of an intelligent American. Of course, a book of this kind cannot con-

tain as much material as a regular dictionary. It is, nevertheless, surprising to find how many words which have puzzled people for years are explained in this volume. It is especially informing in regard to pronunciation. One can obtain here the information that he needs without mastering a complicated system of diacritical marks.

Professor Krapp is delightfully unpedantic. Since he is a scholar in the field of language, this is to be expected. It is the neophyte who is dogmatic and insistent upon what Dr. George Herbert Palmer calls "that peculiarly vulgar diction known as schoolma'am English." In addition to the vocabulary the volume contains an introduction and a digest of grammatical rules. This work is a reference book which is to be strongly recommended to the attention of the writer and public speaker. It is also intended for reading, study and reflection. And to find better reading one would have to search long and carefully.

The Knowledge of English is a work of a different type from the same author. It is characterized by the same high scholarship and rich humanity but it is somewhat more academic in its approach. The avowed purpose of the work is to reduce to some kind of intelligible order the tangle of opinion and of unconscious habit which is present in the minds of English-speaking persons in the practical command of their native idiom. "What is good English?" is really a debatable question. The unilluminated grammarian has no doubts, but the scholar knows that there is no law of language which has not been questioned at some time or other. For example, there are still those who decide the problems in regard to a given word on the basis of its derivation. Those of a later generation will argue for the standard determined by current usage. Other elements enter into the question. One man is a stickler for rules; another is a pronounced individualist and will not allow the laws of grammar to stand in his way.

"The Knowledge of English" is a discussion of these matters in the light of a wide and intensive scholarship. The book is not especially difficult reading, but the reader without a minimum knowledge of one or more foreign languages would be

handicapped in the mastering of some of its contents. The various chapters contain many examples of different types of usage, but in certain phases of the discussion more illustrative matter would be advantageous. The chapters on "Diction" and "Writing as a Fine Art" contain some material which should be highly helpful to the writer who has passed the kindergarten stage of expression and is desirous of cultivating the triple linguistic virtues of clearness, force and beauty. The book is worthy of a wide and careful reading.

LEWIS H. CHRISMAN.

West Virginia Wesleyan College,
Buckhannon, W. Va.

The Happy Pilgrimage. By CORRA HARRIS.
Pp. 310. Boston: Houghton Mifflin
Company. \$3.

This book is what it is about: a happy pilgrimage. The Circuit Rider's Widow, who has made her way to fame and fortune and collegiate distinctions by the felicitous use of her pen, here is at her best. It all came about on this wise: She had slaved for years and decided on a vacation and meant to see the world. She didn't get very far until she was taken too ill to go much further, and so was taken to a little paradise, just outside Santa Barbara. It was her heart that acted up badly, but nothing could take the heart out of her desire to see the regions where repose the remains of Robert Louis Stevenson; and she was of good conscience to annex Australia to her experience of the Samoan Islands, and then to retrace civilization à la the Pope and Mussolini. But she only got to Hollywood, then descended to Los Angeles, invaded San Francisco and adjacent villages, and went back to Georgia. Yet withal, she had a happy pilgrimage. If you doubt it, read the book. No more brilliant and amusing things have ever been said about Christian Science or the novelists of the primitive. Corra Harris shares with Will Rogers the distinction of debunking by way of humor. Only, she goes Will several better. Her writings are less popular, but more valuable.—J. M. V.

BOOKS IN BRIEF

Does Christianity Need Religion? By REINHOLD NIEBUHR. (Macmillan, \$2.) A sociological approach to religion, made by one of the high geniuses of to-day. An important work which should be secured and studied by all thoughtful ministers and laymen. It will be more fully reviewed in the next number of this REVIEW.

Finding My Place. By MARY E. MOXCEY. (Abingdon, \$1.50.) This is a girl's outlook on life and work. Starting with the great life stories of the past, here is a guidebook from the road of yesterday into to-morrow. It will help in homemaking and world redemption. The supreme way is following Jesus' way. Miss Moxcey, a genuine psychological pedagogue, is also a Christian leader for young women. Use this in classes for education.

The Achievement of Israel. By HERBERT R. PURINTON. (Scribners, \$1.25.) This educational treatise on Hebrew history follows Professor Purinton's previous textbooks on the literature of the Old and the New Testaments, with the same brevity joined with real beauty. All these are specially adapted for use in public schools, wherever there is enough freedom of thought to allow it.

Parenthood and the Character Training of Children. By THOMAS WALTON GALLOWAY. (Methodist Book Concern, \$1.) Fathers and mothers need guidance to their parental duty, quite as much as children need school work. This handbook, which also deals with sex education and social hygiene, will have high value both for adult classes in the church schools and also for home study. When shall the family again become the true basis both for church and state? Here is a true divine democracy.

Religious and Social Justice. By SHERWOOD EDDY. (Doran, \$1.50.) Mr. Eddy has made spiritual pilgrimages round all the world. Here he deals with the problems of economics, race, internationalism, and pictures the redemption of the social

order as to liquor, sex questions, divorce, the revolt of youth, etc. For it all he finds in religion a personal, universal, satisfying, rational, social experience.

Dollars and World Peace. By KIRBY PAGE. (Doran, \$1.50.) Nationalism, industrialism, and imperialism—the results growing out of these problems must be solved to secure peace and world fellowship. War can and should be outlawed. But to do so we must study the present practice of our own and other lands. For example, examine the war debts. Here is a book to help solve such questions.

Instincts and Emotions. By ROGER W. BABSON. (Revell, \$2.) This is the latest book by this noted statistician. He does not go outside of commercial problems to study to-day's social questions and the relation of religion to all life. We may not all agree with him in everything, but it will be worth while to get a view of his attitude toward worship and all other sacred and important feelings. It is rather more than a business man's comment on the Ten Commandments.

Was Jesus Influenced by Buddhism? By DWIGHT GODDARD. (The Author, Thetford, Vt.) Here is one of the many books which can understand Gautama very well and Jesus not at all. The asceticism of Buddha was absolutely opposite to the self-sacrifice of Jesus Christ. Gautama had a negative and Jesus an affirmative view of life. Jesus desires to give a more abundant life to humanity and taught the enlargement of personality through self-surrender for the sake of others. Buddha desired to blot out all human consciousness by absorption in the infinite. The teaching of Jesus was progressive in character; that of Buddhism was for the cancelling of all human personality. The Golden Path of Buddha leads to Nirvana, nothingness; the way of the cross leads to the communion of saints and eternal conscious fellowship with God. This writer does not personally know Jesus.

Prohibition in Outline. By F. ERNEST JOHNSON and HARRY S. WARNER. (Meth-

odist Book Concern, 75 cents.) Another excellent textbook on prohibition. It deals with the problem with utter fairness, with full consciousness of some defects in the methods of the Drys and clear revelations of the fearful sins of the Wets. It is not an unadulterated propaganda for its Dry side and therefore hits the Wets harder than the extremists of prohibition can. It is facts, not froth.

The A. B. C. of Psychology for Religious Education. By ERIC S. WATERHOUSE. (Revell, \$1.) This is a "primer" useful for both preachers and teachers. It is simple but scientifically accurate. It largely follows William James, but also gives proper attention to modern psychoanalysis. Beginning with "Psychology and the Teacher," it ends with "Jesus as the Teacher." It is more than instructive; it is stimulating.

The New Christian Epic. By ALFRED W. PALMER. (Pilgrim Press, \$1.50.) Both Modernist and Essentialist in his orthodoxy, this author still sees God in Christ, but also sees Christian truth taking fresh form in modern life and thought. A really large sweep of vision and depth of thought in this book in which we can see "the stars above the freight trains." We still have a bigger and better Bible and a firmer belief in immortality.

Autobiography of a Cathedral. By LEWIS HOWLAND. (Century Co., \$1.50.) This Western editor did feel that a Christian could be a temple of God, so he gives an amusing and inspiring story of his birth, education and life experiences. Laughter and tears, mediævalism and Modernism, romance and humor, long and short sermons, orthodox heretics and a score of other experiences are the ceremonials of this human cathedral. He helped build a cathedral in Indianapolis, and discovered a sort of one in his own life.

Mary Knoll Mission Letters, China. Vol. II. (Macmillan, \$3.) These are extracts from the letters and diaries of the pioneer missionaries from the Roman

Catholic Foreign Mission Society of America. Probably the most interesting portion of this book is the letters of Sisters, portraying the feminine and family work done in this Central China mission field. In facing the solution of the present Oriental enigmas, this will be a valuable contribution from the Romanist attitude.

The World's Famous Short Poems. Compiled by JAMES GILCHRIST LAWSON. (Harpers, \$2.50.) Three hundred and fifty selected lyrics in current literature, religious and popular. As some are anonymous and many single poems of value by a little known writer, this is a good anthology both for reference and reading.

The Radiant Story of Jesus. By ALPHONSE SECHÉ. (Century Co., \$3.50.) Although translated from French its English is a perfect prose. It is not a speculating theory of Jesus written by a rationalist but a charming life of Christ, based on the canonical Gospels, and also the better records found in other parts of the Bible, the Apocryphal Gospels, and other historical bases. The introduced legends are lovely and have more than a fanciful worth. But the safety of this biography will be found in the fact that all statements not taken from the four Gospels are starred or found in footnotes. If you want a French story of Jesus, read this rather than Renan. Its brilliancy is wonderful and it keeps close to the genuine religious record.

The God of the Old Testament in Relation to War. By MARION J. BENEDICT. (Teachers College, Columbia University, \$1.50.) A scholarly study of the character of the Hebrew Deity. Probably a Ph.D. thesis, written neither from a militarist nor a pacifist standpoint. It has expository value but does not distinguish sufficiently the difference of Jehovah as seen from the attitude of the spiritual prophets of Israel and the jingoists of the same age, both of whose views appear in the Old Testament.

Textual Discoveries in Proverbs, Psalms

and Isaiah. By MELVILLE SCOTT. (Macmillan, S. P. C. K., 8s. 6d.) Very able suggested emendations, giving clearer understanding to many passages in these three books. Its introduction and concluding essay is a brief but able thesis on the Science of Textual Criticism, of which the rest of the volume is a noble example. All exegetes should get copies for constant reference.

Baptismal Regeneration. By ANDREW JIMSON MURPHY. (The Author, \$1.) A third edition of this very commendable treatise on the primary form of sacrament. It supports symbolism in baptism rather than the sacerdotal theory, and deals with interesting related topics. This Methodist preacher emphasizes the baptism of the Holy Spirit.

The Paradox of Religion. By WILLARD L. SPERRY. (Macmillan, \$1.) These two essays are the basis of Dean Sperry's Hibbert Trust Lectures delivered in England. In discussing What Religion Is and What Religion Does, he argues the two-edged element in our religion such as transcendence and immanence in Deity, necessity and freedom in ethics, mysticism and scientific research in experience. Certainly nothing should be over-simplified.

A Curriculum of Worship for the Junior Churches. By EDNA M. CRANDALL. (Century Co., \$2.) Nothing in what is called religious education is more important than worship. Such a training helps to newly create both head and heart. That great authority on the religious development of youth Professor Luther A. Weigle writes a commendatory introduction to this volume, which groups Scripture, prayer and hymns in a program for nine months.

The Boys Busy Book. By CHELSEA FRASER. (Crowell, \$2.50.) This able craftsman here teaches the lads how to use tools, to decorate work, to clean the kitchen and the bathroom, to handle playthings, to read books, use the radio, do leather, metal and paper work, and a score of other tasks. Surely every boy ought to know how to use knives, saws, chisels, ham-

mers, and all the other jobs. And even a girl would be interested in many of these crafts.

Nature Lover's Knapsack. Edited by EDWIN OSGOOD GROVER. (Crowell, \$2.50.) A well printed and beautifully illustrated anthology of poems for all lovers of the open road. Here we see the green things growing and hear the call of the sea and singing of the winds, as well as many musical echoes from vagabondia. Perhaps the most charming verses are those concerning the changing year. The editor is himself a poet, but gives us 250 more lyrics by 150 different authors, skillfully selected.

God and Pain. By GEORGE STEWART. (Doran, \$1.35.) In this book we have a series of addresses on topics akin to the title of the book. After a brief introduction the author takes us into *the school of pain*, the caption of the first chapter. The eleven chapters all bear on the ministry of pain. The author discriminates nicely between intentional evil on the part of one's self, on the part of other men, and on the part of God.

Job. By JAMES McKECHNIE. (Doran, \$1.50.) It is said, and we believe the statement to be fully justified, that no more readable and perspicuous study of the Book of Job has been written than that which is found in this masterful book by Doctor McKechnie. He gives us a very select and searching analysis of this great drama of the soul. He gives himself without any equivocation whatsoever to the great problem of pain and the mystery of human misery. To the Bible student this book will be invaluable in his study of the Book of Job.—L. K.

Radio Talks. By DANIEL A. POLING. (Doran, \$2.) Doctor Poling has achieved rather unusual success, not only as president of the International Society of Christian Endeavor, but as a writer. Recently he has been made editor in chief of the Christian Herald. These Radio Talks, as we might suppose, are miscellaneous in character and cover quite com-

pletely the vital questions of contemporary life. Each of the thirty-three chapters begins with an address upon a popular theme, and followed with the questions asked by the public and the replies given by Doctor Poling.—L. K.

Faith and Order. Proceedings of the World Conference, Lausanne. Edited by H. N. BATE. (Doran, \$2.50.) This notable gathering might be regarded as the culmination of earnest endeavors to cultivate an irenic spirit among the churches. The addresses of the representatives of the Protestant Churches and of the Orthodox Eastern Churches, and the Committee Reports were of a high order of excellence. The delegates showed a will to understand and to learn from one another, and they discovered that they were closer to each other in fundamental matters. Before the ultimate goal is reached there must be revision of opinions and a readiness to amalgamate by surrendering many existing organizations. No one is at present willing to go this length. Meanwhile the movements for federal and corporate unity will make progress on the mission field and at home. The desired goal may be nearer realization, please God, than some are inclined to believe. Let this report be carefully and prayerfully studied by the clergy and laity of all the churches, and may they be given the courage of faith to do the will of Christ for world redemption.—O. L. J.

National Character. By ERNEST BARKER. (Harpers, \$3.50.) The Principal of King's College, University of London, naturally regards education as the most important influence in regulating the life of a nation. He is not thinking merely of scholastic learning but of the spiritual factors of law and government, of religion and its organized institutions, of language, literature and thought, of ideas and educational systems. These shape the character of a nation far more decisively than the genetic factor of race, the geographical factor of territory and climate, the economic factor of population and occupation. He gives consideration to all these items and while he concentrates on Eng-

lish character and tradition, his illustrations and arguments are freely drawn from the history of every nation. The processes that have operated in the past are searchingly analyzed, their effects upon the present clearly diagnosed and their bearing upon the future suggestively indicated. The day of progress by individual effort has passed. The guarantee of success depends on mobilizing all our resources for co-operative national and international enterprises. This is a most informing and stimulating discussion of some of our grave problems.—O. L. J.

The Main Stream. By STUART SHERMAN. (Scribners, \$2.50.) Sherman finely illustrated in all his work what he described in *The Genius of America* as "a certain internal serenity of an ineffable sweetness." If American literature is passing beyond the stage of the "hokum exposers," no little credit is due to the creative literary criticism of Sherman, whose death was a serious loss. The papers in this posthumous volume deal with contemporary writers and books. They represent the week-by-week output of a full and discerning mind, distinguished by that noble disinterestedness which is superior to venom and partisanship and to the acerbities of provincial outlooks. It speaks well for the future of American literature when men like Sherman serve as critical guides.

Treasure Trove for Little People. By J. W. G. WARD. (Doran, \$1.50.) The title well describes the contents of this volume of fifty-two bright, cheerful and instructive story sermons for the Juniors. This type is as rare as it is greatly needed.

Savonarola. A Biography in Dramatic Episodes. By WILLIAM VAN WYCK. (Robert T. McBride, \$3.50.) The dramatic career of the Florentine reformer could best be understood in a setting such as is given in this volume of fifty-three scenes, written in the style of a scenario with a great deal of action. The tragic career of the preacher of San Marco is set in the brutal and boisterous atmosphere of Renaissance Florence. Mr. Van Wyck's use of colloquialisms adds to the

vividness of the dialogues, for those who took part in these animated exchanges of thought were common people, whose speech reflected the ways of the street and not of the study. Savonarola's rise into extraordinary influence and his fall are explained by his fiery fanaticism, his courageous devotion to the rule of God, and the violence of his enemies who took extreme measures to get rid of one who disconcerted them. After reading these picturesque scenes, read Villari's *Life and Times of Girolamo Savonarola*.—O. L. J.

Biography. The Literature of Personality. By JAMES C. JOHNSTON. (Century Co., \$2.50.) Biography is the art of delineating character with reference to its springs and influences. Some modern biographies are too diffuse and give too much attention to the drab and mediocre features of their subjects. This volume is a good introduction to this class of literature. The wonderful wealth of its inspirational qualities is well brought out in the discussion of the standards by which biographies are to be judged and their relation to letters, books of travel and other writings which reflect personality. The extended reading lists and the classifications of biographies are also helpful. This book should enrich the resources of the preacher and suggest to him some ways of dealing with the biographical and confessional portions of the Bible.

Understanding the Apostles' Creed. By DONALD MCFAYDEN. (Macmillan, \$2.60.) A creedless Christianity is a contradiction. Nor is it sufficient to say that the Bible is our creed. The Apostles' Creed has been the basis of the formulated faith of Western Christendom from the second century. This volume is an admirable exposition of the origin and growth of what is rightly regarded as the oldest and most interesting of the Creeds. The progress of scientific and philosophical knowledge does not necessarily invalidate this Creed, although it should be freshly interpreted. The book is a convincing plea for the retention of the Apostles' Creed because it testifies to the continuity of our faith and to the essential unity of Christians.

Lay Sermons. By MARGOT ASQUITH. (Doran, \$2.50.) The title of these essays on health, taste, fashion, fame, character, marriage should not be taken too seriously, for some of these subjects, as here treated, would hardly be appropriate for the pulpit. The Countess of Oxford and Asquith gives proof of being something of an ethical philosopher. Her wisdom is shrewd and practical, and she writes with literary ability and with pungent frankness, which readers of her *Autobiography* may recall. The book makes lively reading.

The Historian and Historical Evidence. By ALLEN JOHNSON. (Scribners, \$2.) The study of history is a great stimulus to faith in mankind because it broadens our sympathies, increases our patience and enables us to form impartial judgments. The task of the modern historian is to collect, collate and weigh evidence, taking note of the psychological conditions which govern observation, remembering that plagiarisms and forgeries obtain in the sources. This volume, by Professor Johnson, of Yale University, is one of the best introductions to the study of history in giving an appreciative understanding of what the modern historian is trying to do. Especially suggestive are the chapters on the basis of historical doubt, the assessment of evidence, the evolution of method, the nature of historical proof, the use of hypotheses. Since Christianity is a historical religion the principles that regulate its study, as set forth in these pages, should be duly considered, so that the past may give its legitimate testimony in adequately appealing to the present.—O. L. J.

Transition. A Sentimental Story of One Mind and One Era. By WILL DURANT. (Simon and Schuster, \$3.) This is presumably the autobiography of Will Durant, although the hero of this confession is John Lemaire. *The Story of Philosophy* was published when he was forty-one years old, but in this brief space he had made a stormy passage from Catholicism to Radicalism, and turned away from the priesthood to liberal propaganda.

It is a gripping story of intellectualism and emotionalism, furnishing valuable sidelights on Roman Catholic thought and practice, and on the vagaries of social radicalism. Above all it reveals what many outside the churches are thinking. Preachers should be informed of these movements, and they can have it in this informal narrative.

Education for a Changing Civilization. By WILLIAM H. KILPATRICK. (Macmillan, \$1.50.) Mark Sullivan describes in his two entrancing volumes, *Our Times*, the dynamic changes that have taken place in our midst since the opening of the century. Professor Kilpatrick points out in this volume of three lectures the bearing of this change upon education. Indeed, the discontent and criticism in academic circles clearly indicate that authoritarian standards of education are unsatisfactory. The significance of the new ideals and demands is impressively outlined in this brief volume which should be read by educationists and by preachers.

The Pathway of Peace. By ROBERT McELROY. (Macmillan, \$2.25.) These lectures by the Professor of American History in Oxford University are of the same high grade as those delivered on the Sir George Watson Foundation by Viscount Bryce, Dr. A. T. Hadley, President Nicholas Murray Butler and Professor A. F. Pollard. They are on *The International Mind, on Negotiation, Economic Pressure and Isolation as Substitutes for War* and other timely questions, which contemplate the continuance of amicable Anglo-American relations. The arguments are based upon extensive historical learning, and they decidedly help to cultivate the mind and will for peace.

SOME PROSE FICTION

Hearthstones. By ELIZABETH STANCY PAYNE. Philadelphia: Penn Publishing Company. \$2. A novel dealing interestingly with the present unhomelike situation in urban apartments. The heroine wins a real home.

Flash, the Lead Dog. By GEORGE MARSH. Philadelphia: Penn Publishing Company. \$2. A story of never-to-be-forgotten dogs and two young scouts that fought with them. A Canada story.

The Spreading Dawn. By BASIL KING. New York: Harper and Brothers. \$2. Some after-death stories of the uncanny sort, with a certain psychic interest. Many will like these excursions into the unknown.

The Fancy Lady. By HOMER CROY. New York: Harper and Brothers. \$2. Story of a woman, rather wrongly pictured as devoutly religious who lost both her faith and morals and then got back again. The story is interesting but does not genuinely personate real religion.

Coat Tales from the Pockets of a Happy Giant. By ETHEL and FRANK OWEN. New York: Abingdon Press. \$1. A lovely book of fine fairy tales with real instruction as well as interest.

Twinkle, Little Movie Star. By LORRAINE MAYNARD. New York: The Century Co. \$1.75. Story of an unspoiled little girl playing for the film screens. Some exciting scenes.

Chuck Blue of Sterling. By GEORGE CHADWICK. New York: The Century Co. \$1.75. A story of a lad's life in school and college, on the football field and with friends. Boys will buy the book and read it.

The Fortunate Calamity. By "PANSY." Philadelphia: Lippincott and Co. \$1.75. This well-known writer of a host of stories for young folks now brings out a new one in her eighties.

The Measure of Margaret. By ISABEL BROWN ROSE. New York: Revell and Company. \$1.75. A tale of India with romance, adventure and fun.

The Boy's Life of Colonel Laurence. By LOWELL LAURENCE. New York: The Century Co. \$2. Not a novel but an adventurous story of that uncrowned king of the Arabs well known as one of the heroes of to-day. Full of thrills.

Tales Worth Telling. By CHARLES J. FINGER. New York: The Century Co. \$3.50. A big book of stories both worth telling and worth reading.

A READING COURSE

Light from the Ancient East. The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World. By ADOLF DEISSMANN, D.D. New and Completely Revised Edition. New York: George H. Doran Company. \$10.

An Introduction to the Study of the New Testament. By A. H. MCNEILE. New York: Oxford University Press. \$7.50.

A DIFFERENCE should be made between the history of ideas and the history of the literature which embodies them. Opinions differ on questions of authorship, date and textual variations, but these do not neces-

sarily affect the value of the ideas. The spiritual truths of the Bible testify to the reality of the experience of persons to whom God spoke and with whom he dealt in varying degrees of mercy and goodness. It may be of interest to have precise information about the historical circumstances under which this was done, and to be assured of the literary accuracy of the writers. This is only measurably possible at best, and besides our literary canons differ from those of an earlier day.

There was a time when New Testament Greek was regarded as the peculiar language of Christianity. So recently as 1894, Doctor Blass declared that it must

be recognized as "something peculiar, obeying its own laws." This attempt to isolate the New Testament has been given up since the discoveries of papyri, ostraca and inscriptions, which prove that New Testament Greek was the colloquial speech of the first century.

These unassuming non-literary writings, which reflect the ordinary transactions of the common people, have "infused new blood into the veins of learning." They impressively illustrate the power of apostolic Christianity over the rank and file of humanity. They suggest the influences which made converts. They show that the classical Book of our religion was not written in a parochial language like the Hebrew of the Old Testament but in the universal language of the day. They prove a gracious Providence guiding the fortunes of the gospel. They help to place the New Testament in the stream of contemporary life. Above all, they magnify the grace of the Redeemer.

This whole subject is fully discussed by Doctor Deissmann. I reviewed the first edition of this work in the *METHODIST REVIEW* for July, 1911. It has long been out of print, and besides, since that date other valuable discoveries have been made. They are all included in this revised edition, which has eighty-five instead of sixty-eight illustrations, most of them photographic facsimiles of the originals. There are eleven instead of six appendices, many more footnotes and a greatly enlarged text. Consider how Doctor Deissmann gives the New Testament its important place in the long chapter on "Social and Religious History," as he discusses the cultural background, the competing cults, types of individual souls, the forces of Primitive Christianity and other related subjects. Equally luminous are the chapters on "The Language of the New Testament," "The New Testament as Literature," "Discovery and Nature of the New Texts," "Future Work of Research." The New Testament has continued to be the Book of the people through all the centuries. "Its living confessions of Christian inwardness made by saints sprung from the people constitute the New Testament the Bible for the many" (251).

Is the value of the New Testament impaired because its language is mostly non-literary, and because many words and phrases which were considered peculiarly its own are found to have been in common use? A mechanical theory of inspiration is doubtless untenable, but such a theory finds no support anywhere in the New Testament. The opulence of Christianity is seen in its power to transform the meanings of old words. Note the new content of such words as *κύριος*, *κύριος*, *βασιλεὺς*, *σῶτῆρ*, *εὐαγγέλιον*, *παροιμία*, *ἐκφώνημα*, *ἐπὶ γραμμάται*. Compare their usage as given in *The Vocabulary of the Greek Testament*, by J. H. Moulton and George Milligan, parts I-VI of which have thus far appeared. The concluding sentences of Doctor Deissmann's great volume are worth quoting: "It is always the New Testament itself that calls the man of research back from his wandering thoughts to work on the New Testament again. Daily it bears witness to him of its own veriest nature: the little Book is not one of the paralyzing and enslaving forces of the past, but it is full of eternal and present strength to make strong and to make free."

Every attempt at the reinterpretation of the New Testament is therefore to be welcomed. The argument is advanced by certain writers that Christianity will "finally lapse again into the eternal crucible," as the religions of antiquity have done. But they do not reckon with the unique character of Christ, who is neither Oriental nor Occidental but Universal. Nor do they consider that the revelation of God in Christ and his regenerating work have been continuous and ever expanding. To be sure, we are told of the "faith once delivered to the saints," but nowhere in the New Testament are we given the impression that this faith is stagnant. It is continually advancing toward the unlimited fullness in Christ, unhampered by the shackles of the past, stimulated by the demands of the present, and quickened by the ideal of Christian perfection. On this subject see the chapter on "Finality in Religion," by B. H. Streeter, in the volume of essays on *Adventure*, edited by him (Macmillan).

The New Testament, moreover, is the first-hand literary witness to the permanent presence and the pulsant power of Christ. What is more, it guarantees a like experience to us. It bridges the gulf of time, as we think of this experience, not in terms of chronology but of character, which is as decidedly Christo-centric to-day as it has always been. The New Testament, furthermore, has unusual spiritual value because "It so constantly keeps above the level of religious ideas which ordinary men and ordinary ages could imagine for themselves."

This Introduction, by Doctor McNeile, answers many questions which have been recently raised about the composition, the contents, the characteristics of the New Testament. It is more complete than most volumes of this class. The seven chapters on the books of the New Testament are followed by chapters on "The Growth of the New Testament Canon," "Textual Criticism," and "Inspiration and Value." Each chapter has a list of books for further reading; but why have two such valuable series as *The Expositors Greek Testament* and *The New Century Bible* been omitted, and also such volumes as Easton on *Saint Luke*, Burton on *Galatians*, E. F. Scott on *Hebrews*, Peake on *A Critical Introduction to the New Testament*?

Where so many authorities are quoted and evidence compared, it is not possible to go into details here. Doctor McNeile impartially weighs everything, and where certainty is not practicable at present, he says so with judicious reserve. On the whole, his conclusions lean toward a tolerant conservatism. One of the best things about this Introduction is that it constrains us to read the New Testament with increased zest and find again, as Deissmann has well put it, that it is "a Book for both East and West, a Book for humanity, a Book ancient but eternal" (392).

The catastrophe of 70 A. D. might have swamped the Christians had they not been firmly established in the faith of Christ. This was done in part by the legacy of "the Gospel and the Apostle," conveying the good tidings of Jesus Christ. Matthew aimed to show that Christianity was the

true consummation of Judaism, Mark wrote in response to the quickened interest in history of the Church in Rome, and he focussed attention on the Fact of Christ. Luke portrayed Jesus as the Saviour and satisfier of Jew and Gentile. Note the comparison between these three Gospels and their distinctive contributions (18ff.). Note what is said about the value of patristic evidence (27ff.). It is a disputed question whether the collection of sayings known as Q was by Matthew and his Gospel by an anonymous writer. Doctor Cadbury's contention in his volume, *The Making of Luke-Acts*, against Luke's authorship of these two books furnishes no better alternative, and certainly his theory is more incredible than the voice of tradition. Shall we accept the two-document hypothesis for Matthew and Luke with McNeile, or the four-document hypothesis with Streeter in *The Four Gospels*? Speculation on this and other questions will continue indefinitely. But the fact remains that the Synoptics hold their place of undoubted importance in the New Testament because they present the incomparable ministry under the Syrian blue with simplicity, directness and beauty.

Luke and Acts together offer a complete Christian apology of a kind that was needed by the cultured classes. The division of Acts into "six panels" or periods is an aid to understanding its sequence, for at the close of each the writer summarizes what had taken place (79f.). Anyone who preaches on Acts will find this plan helpful. Doctor McNeile's argument for the "we sections," as coming from a trustworthy witness like Luke, is more acceptable than the fantastic suggestion of Doctor Cadbury. He surmises that it does not necessarily prove that the author had joined Saint Paul's party, but that "for some unknown reason the point of embarkation had the effect of making him shift his narrative suddenly to the first person, only to relapse obscurely and without cause into the third person some time later when the party of travelers was on shore" (230). This looks too much like going round Robin Hood's barn. It recalls a remark of Doctor Caspar René Gregory: "The typical scholar is too often

closed against the things of real life. He considers possibilities and with deadly accuracy decides on the impossible."

The Epistles of Saint Paul are all accepted with the exception of the letters to Timothy and Titus. These latter, however, contain genuine Pauline fragments, which were used by a devoted disciple in the apostle's name. "That would not be the modern method of treating precious fragments, but ancient methods were very often not modern ones." Note the differences in style and outlook between the Pastoral Epistles and those accepted as Pauline (181ff.). The denial of the genuineness of 2 Thessalonians raises difficulties as great as those it solves (117). 1 Corinthians is the most intensely practical of the apostle's letters. 2 Corinthians, 6. 14-7. 1, was probably a fragment of an earlier letter written before 1 Corinthians, and which likely was the sorrowful letter now lost to us. The Epistles to the Galatians and the Romans are "the chief sources of a peculiar and distinctive contribution made by Saint Paul to Christian thought" (137). Doctor McNeile accepts the theory that Romans 16 was part of a letter written to Ephesus, not to Rome, but an opposite view is taken by others not without support.

The rhetorical flow of language, occasioned by the sublimity of their themes, makes it almost impossible to analyze the polemical letter to the Colossians on Christ as supreme and central in the cosmos, and the irenic prose poem of Ephesians on Christ the Immanent Principle in the unity and growth of the church. Philippians 3. 2-4. 1 probably belongs to a letter sent to a church other than the Philippians, who were not troubled by Judaism or libertinism. The letter to Philemon should be compared with that by Caor Papas of Hermupolis, quoted by Deissmann (216).

Deissmann makes the interesting suggestion that the Epistles of James, Peter and Jude represent the beginnings of a Christian literature. Since they are not "real letters," like those of Saint Paul, the question of their authenticity is not nearly so important (243). The Epistle to the Hebrews was addressed to those who were

threatened, not by despondency but religious apostasy. It is Christological, and was probably written to Gentile Christians who read the Old Testament. The illustrations from the Levitical system show the contrast between Christ the real and the copy which had become obsolete. Eschatology is the chief interest of the Epistles of Jude, 2 Peter and the Apocalypse. In these writings a great cause is speaking and not any clearly definable personalities. But is the question of authorship quite as important as the intrinsic value of these writings, which speak for themselves and touch the depths in our souls? In his remarkable address at Lausanne on "The Church's Message," Doctor Deissmann said that the discernment of the eschatological character of the gospel of Jesus is "one of the greatest steps forward that theological inquiry has ever achieved." (Cf. *Faith and Order*, edited by H. N. Bate, p. 48.)

If eschatology is not to paralyze but to fortify our faith, and to strengthen the morale of the church, a distinction must be made between the physical and the spiritual aspects of judgment and redemption. The Gospel of John is the most important contribution on this subject. It was planned, "not for biography or history such as the modern scientific mind desires, but to draw a portrait, to convey by means of narrative the profound mystery of the Logos on earth, and what that means for mankind" (460). Whoever was the author, he has produced an unsurpassed spiritual interpretation of the Person and ministry of our Lord. It is based upon historical sources, and contemplates the future when Christ shall ultimately be Lord of all.

The chapter on the Canon is a clear and logical statement of the historical development of early Christian thought, and of the principles which guided the church up to the fourth century in determining what writings were authoritative. The chapter on Textual Criticism is a masterly survey of the fascinating study of paleography. The graphic description of the many available manuscripts should impress readers of the New Testament of their deep indebtedness to scholarship, for the

riches of spiritual truth brought within their reach.

What effect do changes of text and differences as to historicity and authorship have on the authority of the New Testament? Let it be remembered that God inspires men and not books. Allowance should therefore be made for temperament, capacity, experience and environment. The value of these writings is in their convincing portraiture of Jesus Christ, devoid of mere idealization (452). The extent to which the reports of our Lord's words and deeds reflect Christological and ecclesiastical conceptions of later years has surely been greatly exaggerated. Then again Saint Paul has been given more credit than he himself would have allowed (455). The historical credibility of the four Gospels is more substantially accepted to-day. The other writings of the New Testament have likewise passed through searching tests, and what they say on Christology, soteriology, eschatology and ethics constitute them final authorities on the message of Christianity. "The New Testament is a collection of masterpieces of spiritual music. Its authority is that of spiritual experts, and we treat it as we should treat the authority of any supreme expert on his subject" (471).

The preacher who masters these two volumes by Deissmann and McNeile will greatly add to his resources for the pulpit, and be able to proclaim the gospel of the divine grace with the authority of conviction and persuasion.

Side Reading

The Plastic Age of the Gospel. By ANDREW C. ZENOS. (Macmillan, \$2.75.) An excellent volume on the theology of the New Testament, written with due regard to the development of Christian teaching, as this vital process is found reflected in the New Testament.

The Making of Luke-Acts. By HENRY J. CADBURY. (Macmillan, \$3.) This volume does credit to British and American New Testament scholarship. Although some of the conclusions are negative, this study by one who has made a specialty of the Lucan writings is a most informing discussion of New Testament problems and solutions.

Excluded Books of the New Testament. With an Introduction by J. ARMITAGE ROBINSON. (Harpers, \$3.) A comparison of the New Testament books with the Book of James, the Gospels of Nicodemus and of Peter, the Revelation of Peter, the Epistles of Clement and of Barnabas, the Shepherd of Hermas, shows decidedly why they could not obtain canonical recognition. These writings were translated by Bishop J. B. Lightfoot, Drs. M. R. James, H. B. Swete, and are here brought together in a handy form.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

AN EDITORIAL COMMENT

OUR readers should realize the high value of Doctor Joseph's able review of that noble work of Deissmann, who must be ranked as one of the greatest living teachers of the New Testament. All those who are anxious to acquaint themselves with its original Greek text as revealed by modern scholarship should secure this book and many related treatises on this topic.

The Greek of the New Testament should no longer be characterized by such terms as "Biblical" or "Jewish." As Dr. A. T. Robertson says in the preface to his Grammar: "The New Testament Greek is now seen to be not an abnormal excrescence but a natural development of the Greek language; to be, in fact, a not unworthy part of the great stream of the mighty tongue. It was not outside the world language, but in the very heart of it, and influenced considerably the future of the Greek tongue."

Of course there are some Hebraistic phrases and Latin ones in the New Testament, but that fact does not place it apart from the common vernacular of that day.

Greek was the most universal language of the Western civilization in those early Christian centuries. The conquests of Alexander three hundred years before had given the original impetus to the circulation of this speech, and the high Hellenic culture of that period helped to spread its influence in Egypt and Asia Minor, and far west throughout the Roman empire. Moulton, in the *Prolegomena* to his great grammar, declares "that in the first centuries of our era Greek covered a larger proportion of the civilized world than even English does to-day."

Was it not providential that the Gospels and apostolic Epistles were written in what was well nigh a universal language? And even better than that the Hellenistic Greek was not so subtle as in the preceding classical form, but far simpler and better adapted to general understanding. Doctor Moffatt in the preface to his translation says that "it is an eminently translatable language, and the evidences of papyrology show that it was more flexible than once was imagined." Therefore the world-wide expansion of our holy faith within the first three centuries was due to the existence not only of a world-empire under common rule, but to a common language, in which our Gospels and Epistles were written. Thus our Christ has reached everywhere in all ages the common people.

Another feature of the New Testament is the fact that the epistolary element was both the first to be written and also forms the largest part of the full volume. It is this which has most largely aided in the recent interpretation of these sacred writings. The literary relics recently found mostly in Egypt, such as the Oxyrrhyncan papyri, include hundreds of private letters. These written freely in purely oral rather than literary vocabulary furnish a remarkable portraiture of the commonly spoken Greek of that time. The letters of Paul and other apostles are not mostly private letters, but epistles for public circulation with a general rather than a strictly personal aim. So a certain measure of literary art enters these New Testament epistles. Nevertheless, the Pauline writings, especially, have the spontaneity and vital personality of private letters. So Deissmann in his earlier work, *Bible Studies*, says: "He (Paul) wrote letters, real letters, as did Aristotle and Cicero, as did the men and women of the Fayum. They differ from the messages of the homely papyrus leaves from Egypt, not as letters, but only as the letters of Paul." Dr. A. S. Peake, in his great book, *The Bible, Its Origin, Significance and Abiding Worth*, declares concerning the private letters in the papyri: "Especially the familiar unstudied letters, written with no thought that any eye but that of the recipient would ever rest upon them, but now scrutinized by scholars with the keenest interest, touch us in their frank and artless revelation of feeling, with that touch of nature which makes the whole world akin."

Does not this recent discovery of the universal character of Hellenistic Greek and the revelation of its popular vocabulary make these final sacred records of divine revelation more fascinating, more vital and far more intensely personal to the religious consciousness of to-day than the older and more literary theories concerning that language? There are no books at once so human and so divine as these.

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